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MACKENZIE VALLEY PIPELINE INQUIRY

Government
Publications

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IN THE MATTER OF APPLICATIONS BY EACH OF
(a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A
RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS
CROWN LANDS WITHIN THE YUKON TERRITORY AND
THE NORTHWEST TERRITORIES, and
(b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY
THAT MIGHT BE GRANTED ACROSS CROWN LANDS
WITHIN THE NORTHWEST TERRITORIES
FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE
PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Ottawa, Ontario

June 4, 1976

PROCEEDINGS AT COMMUNITY HEARING

Volume 65

CANADIAN ARCTIC
GAS STUDY LTD.

JUL -6 1976

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APPEARANCES:

Mr. Ian G. Scott, Q.C.
Mr. Ian Waddell, and for Mackenzie Valley Pipeline
Mr. Ian Roland, Inquiry;

Mr. Pierre Genest, Q.C. and
Mr. Darryl Carter, for Canadian Arctic Gas
Pipeline Limited;

Mr. Alan Hollingworth and
Mr. John W. Lutes, for Foothills Pipe Lines Ltd.;

Mr. Russell Anthony and
Pro. Alastair Lucas for Canadian Arctic Resources
Committee;

Mr. Glen Bell, for Northwest Territories
Indian Brotherhood, and
Metis Association of the
Northwest Territories.

Mr. ARAGUON Northwest Territories.
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Ottawa, Ont.

June 4, 1976.

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, the Mackenzie Valley Pipeline Inquiry is holding a series of hearings in the main urban centres in Southern Canada because we have had a multitude of requests from people like yourselves for an opportunity to be heard on these fundamental questions of national policy.

The Inquiry began on March 3rd last year and has spent 14 months holding hearings in Northern Canada, in the Northwest Territories and the Yukon. The Inquiry decided that we should spend a month holding hearings in the main centres of Southern Canada to hear what you had to say because it is, after all, the appetite of people who live in Southern Canada for oil and gas, the patterns of energy consumption developed in ^{southern} Canada in the main urban and industrial centres that has given rise to proposals to establish a gas pipeline from the Arctic.

The job of this Inquiry is to determine the social, environmental and economic impact in the Northwest Territories and the Yukon of the construction of a gas pipeline. Our mandate is to consider not only the construction of a gas pipeline but to proceed on the assumption that an oil pipeline will follow a gas pipeline. So we are examining the impact on northern Canada of the construction of a gas pipeline and the establishment of an energy corridor

bringing gas and oil from the Arctic to the mid-continent.

There are two companies that want to build this pipeline. They are competing for the right to build that pipeline. One is Arctic Gas, which proposes to bring gas from Prudhoe Bay across the North Coast to the Yukon, across the Mackenzie Delta and there it would join the pipeline bringing gas from the Mackenzie Delta and the main trunk pipeline would go along the route to the Mackenzie River to Alberta and to Southern Canada and the United States.

The other company, Foothills Pipe Lines, proposes to build a line that would bring gas from the Mackenzie Delta, Canadian gas from the delta along the Mackenzie River to markets in Southern Canada.

The National Energy Board is holding hearings that are dealing with the questions, "How much gas is there in the Mackenzie Delta?" "What are the reserves in the Canadian north?" "How much gas does Canada require in the years that lie ahead?" "Have we the capacity to export any gas?"

These are questions that the National Energy Board has to determine and then the Government of Canada, elected to make these decisions, will have the report of this Inquiry before it, which will tell it what the impact will be in Northern Canada if we proceed with a gas pipeline and energy corridor. There will be the report of the National Energy Board dealing with gas

supply and gas requirements, and then the Government of Canada, with those two reports before it, will have to weigh the impact on the frontier, the impact on the north, and Canada's requirements for gas, and then they will have to decide.

The job of this Inquiry is to gather the evidence from the facts to enable the Government of Canada to make an informed judgment on these questions, and to prescribe terms and conditions under which a gas pipeline should be built, if one is to be built. The question whether one should be built, if it is to be built, who should build it, when it should be built and where it should be built. These are questions that ultimately are for the Government of Canada to determine, the people elected to govern the country will in the final analysis have to make these choices.

I should say that this is a smaller room than we had yesterday and I apologize for that. There is a room next door, I am informed, where there is closed circuit television of the proceedings in this room, and if you would like to sit down and you don't have room here, just go next door and you can observe all of this on television. That, of course, means that it will appear even more real than it is in fact; that will make the whole proceedings authentic.

I'll
So ask Mr. Roland to outline
our procedure this morning.

MR. ROLAND: Yes sir. A few

1 words on procedure. Prior to coming to Southern
2 Canada the Inquiry published an advertisement setting
3 out its hearing dates in a number of newspapers,
4 including newspapers in Ottawa. In that advertisement
5 persons who wished to make submissions were invited
6 to write or telephone the Inquiry office in Ottawa
7 by May 1st, indicating their desire to do so.

8 This request was made so that
9 the Inquiry would be able to gauge the time required
10 in Southern Canada to hear submissions so that our
11 timetable in each community could be carefully mapped.
12 Persons who responded in writing or by telephone to
13 our advertisement were given appointments to make
14 submissions before you, and it is that process that
15 we are carrying on today.

16 I wish to emphasize that any
17 other person or organization who did not respond to
18 our advertisement by May 1st, but wishes to make a
19 submission is entitled and encouraged to do so. This
20 may be done in one of two ways. A submission in writing
21 may be made any time by writing to the Mackenzie
22 Valley Pipeline Inquiry, Yellowknife, Northwest
23 Territories. There is no necessity that a written
24 submission meet any particular formal requirements.
25 A simple letter setting out the matters that you want
26 to bring to the Inquiry's attention will be quite
27 satisfactory. Persons who did not respond to the
28 advertisement that wish to make an oral submission at
29 this hearing, it would be much appreciated if they would
30 speak to Mr. Waddell who is seated on my left, as soon

1 as possible and an effort will be made to provide a
2 time for you to make your submission within the exist-
3 ing agenda. However, I should point out our agenda
4 is quite full so that we may not be able to accommodate
5 many of those who wish to speak.

6 I should add that in order
7 to encourage informality, counsel for the two appli-
8 cants and the participants have agreed that there will
9 be no cross-examination of those making submissions
10 unless it is specifically requested. In place of
11 cross-examination counsel for each of the applicants
12 and each of the participants will be allowed, at the
13 conclusion of this session this morning, to make a
14 statement not exceeding ten minutes, about the submis-
15 sions that have been heard during this morning's
16 session.

17 You will notice that the
18 persons making submissions are asked to give their
19 oath or to affirm. This is a practice that the Inquiry
20 has followed, not only at the formal hearings in
21 Yellowknife, but at the community hearings in each of
22 the 28 communities in the Mackenzie Valley and delta.

23 The purpose of the oath or
24 affirmation is recognition of the importance of the
25 work in which the Inquiry is engaged; so that concludes
26 my opening remarks on the procedure, and Mr. Waddell
27 will call the first witness.

28 M R WADDELL: Mr. Commissioner,
29 the first witness or the first brief is from the Science
30 Council of Canada, the Committee on Northern

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1 Development, and the brief will include Mr. John
2 Shepherd and Mr. Roger Voyer.

3
4 JOHN SHEPHERD, sworn:

5 ROGER VOYER, sworn:

6 WITNESS SHEPHERD: Thank you,
7 Mr. Berger, for this opportunity that you've given
8 to the Science Council of Canada to address the
9 Inquiry. My colleague, Dr. Voyer, is a director of
10 research at the Council. The Science Council of
11 Canada has been, of its several major projects, has
12 as perhaps its most comprehensive and analytic effort
13 proceeding at the moment is a study of six northern
14 development projects, of which the Mackenzie Valley
15 Pipeline is one. That project has been continuing for
16 about two years now and will be completed towards the
17 end of this year. It includes not only a study of the
18 project itself, but an analysis of the method of
19 assessment of the project as conducted by this Inquiry,
20 and we have spoken publicly to that issue on previous
21 occasions.

22 The presentation that we
23 will present is in two parts. The first is a statement
24 on behalf of Dr. Gauvin, who unfortunately could not
25 be here. He is the chairman of the Committee on Northern
26 Development and wished to present his own personal
27 views even prior to the Council adopting its own
28 position, and that statement will be read by Dr.
29 Voyer, and it will be followed by a very short and
30 perfunctory set of remarks by myself, which also

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1 reflect my own personal views. So with that I'll
2 introduce Dr. Voyer.

3 WITNESS VOYER: Thank you,
4 Mr. Shepherd.

5 Mr. Berger, the purpose of
6 our brief statement is to acquaint you with some of
7 the activities of the Science Council Committee on
8 Northern Development, as well as to make some obser-
9 vations which may be of use to you in writing your
10 report. We have been engaged for some time in trying
11 to understand what northern development is and how
12 decisions are made which affect northern development.
13 This will enable us to better discharge our obligations
14 to the people of Canada, to recommend ways in which
15 science and technology can best be used for the
16 development of the north.

17 We think that an Inquiry of
18 the kind that you are presently conducting is vitally
19 important. We see it as enhancing the chances for the
20 most intelligent use of our scientific and technological
21 knowledge of the north. We commend you for the open
22 and balanced procedures which you have employed, and
23 think means must be found to continue the process you
24 have started.

25 For the record, the Science
26 Council of Canada is a small (\$2 million annual in
27 budget) independent Crown corporation whose mandate
28 is to assess Canada's scientific and technological
29 resources, requirements and potentialities. Although
30 the report, through the Minister of Science & Technology,

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we have a mandate which affords a wide degree of latitude and we operate increasingly in a national and public mode. We have published reports and background studies in many areas -- energy, technology transport, and government laboratories and health care delivery are some of our relatively recent reports. We also publish background studies which are signed by the authors who were commissioned to do the background work. Of interest to this Inquiry are the following:

Background study No. 17 is "Survey of Canadian Activity in Transportation R & D. Firm, Background study No. 22, "The Multinational Foreign Direct Investment and Canadian Science Policy."

Background study No. 27, "Essays on Aspects of Resource Policy."

Background study No. 30, "A Technology Assessment System, a Case Study of East Coast Offshore Petroleum Exploration."

Most recently we have published two background studies related to our own northern development study:

No. 36, "The Political Economy of Northern Development" and

No. 34, "A Case Study of Technology Assessment System in the Mackenzie Delta-Beaufort Sea area."

We have copies of these reports which we will give to you.

I also have an internal

1 staff paper which excerpts previous Science Council
2 recommendations on northern development. These may also
3 be of interest.

4 The Science Council study on
5 northern development initially combined the Council's
6 interest in northern resource development and the
7 interest of two staff members in the notion of
8 technology assessment. This had the happy consequence
9 of leading us to take the novel approach with respect
10 to scientific and technological requirements for the
11 north, an approach which emphasizes the context in
12 which decisions are made. That is to say we took a
13 rather broad view of what a good technology assessment
14 system should comprise. We have used the definition
15 which follows:

16 "A technology assessment system comprises
17 those social groups which are or should be
18 concerned with developing a given technological
19 program. "

20 That is to say we are interested in broadening parti-
21 cipation in the assessment of technological programs
22 to parties not normally involved in the process. In
23 the case of the east coast offshore oil, this included
24 the fishing, mining, forestry, agriculture industries
25 as well as organized labor. We decided to continue
26 this approach for the study on northern development.
27 We therefore commissioned a number of case studies
28 on various proposed or actual projects including the
29 Mackenzie Valley Pipeline. The authors were asked to
30 identify the parties involved to determine the inter-

1 play between the parties (or actors, as we used to
2 call them) to describe the information bases available
3 to different actors and to report on the timing of
4 each project and the possible alternatives. It was
5 hoped that such an approach would lead to the identi-
6 fication of possible blind spots in the information
7 base of institutional problems and of the requirements
8 for common services such as transportation, communica-
9 tions and health care.

10 The following policy questions
11 could be raised:

12 (a) Are all interested parties represented in the
13 decision-making process? What are the relative
14 weights given to the actors?

15 (b) Is the information base adequate for decision-
16 making? If not, what new programs must be started in
17 the very near future?

18 (c) Is the present technology adequate? If not, what
19 new technology is required? Should Canadians enter
20 into these new technological areas?

21 (d) Should an industrial infrastructure be developed
22 at certain sites in the north? If so, how should these
23 be brought about?

24 (e) How will northerners participate?

25 (f) What are the manpower requirements? What training
26 programs are required?

27 (g) How much government participation is required to
28 support northern development projects? At what
29 cost?

30 (h) Are there any jurisdictional problems? What new

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1 institutional arrangements are required?

2 (i) What R&D priorities emerge in view of
3 the timing of various projects?

4 (j) Do alternative strategies exist to reach stated
5 goals? If so, are they adequately considered?

6 As you can see, we were
7 interested in some of the very same questions which
8 you are addressing. The issues raised by the case
9 studies are summarized in the discussion paper on
10 northern development, which we have written. I have
11 copies of these documents here, along with the documents
12 referred to earlier, which we would like to present
13 to your Inquiry.

14 This paper deals briefly with
15 a number of issues, but I would like to emphasize two
16 of them here because they relate so directly to the
17 Inquiry you are conducting.

18 First of all, our case
19 studies indicate that a rapid pace of development
20 tends to leave peripheral actors, that is to say
21 natives and local residents, out of the decision-
22 making system. It means also that assessments
23 of social and environmental impacts tend to come after
24 rather than to precede decisions to proceed with
25 projects. This was the case with both the James Bay
26 and the Syncrude project^{for} example; the Mackenzie Valley
27 Pipeline at least has the possibility that social
28 and environmental considerations may bear some weight
29 in the go, no-go decision. I say "possibility" because
30 I am well aware that your terms of reference have

nothing to do with recommending a go, no-go decision. We feel that your Inquiry has been somewhat hampered by this limitation and even more hampered by its limitation to what is effectively a single proposal for a gas pipeline. A more comprehensive technology assessment would have involved a more open consideration of alternative transportation technologies.

Our case studies all emphasize that the question of balance between the various participants in the project proposals, including those likely to be affected directly by the proposal was an extremely important issue. The authors of our case study on the Mackenzie Delta observed that:

"The system seems disproportionately weighted in favor of Federal Government and industry participation."

While this may frequently be the case, we are at least encouraged by the very positive steps you have taken in your Inquiry to attempt to ensure that there is some reasonable semblance of balance between the various groups' interest in the proposal. It is for this reason that we commend your decisions to fund intervenor groups, as well as your decision to allow them a reasonable amount of time to prepare their case. We are impressed also by the community hearings you have held. We believe that consensus is very important to the proper functioning of a democracy, and that your Inquiry is a superb method of determining for the politicians what is likely to be acceptable to northerners.

We also expressed concern in our "Discussion Paper" about the uses and views taken of information. Basically the problem is that everyone collects and interprets information in his own perspective, or from the perspective of his employers. The problem has no doubt surfaced in each phase of your Inquiry. Information has no doubt been presented selectively to you, so as to best support the case of an applicant or an intervenor. The question might be asked: Is this an appropriate way to pursue objective scientific truth?

The question of frost heave, for instance, still seems unsettled, despite many hours of testimony. The answer is that science often does not have definitive answers to difficult and complex environmental and social questions, no matter how learned the expert scientists may be. This obviously

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has been brought out in your Inquiry. It would be simpler if the scientific evidence on a given subject were always clear, but the fact is that scientists often are asked to predict the actions of very complex systems on very limited data. They do so by using their judgment and intuition as well as their scientific knowledge and skills, and it is no wonder that there are differences of opinion. The problem is most serious when it comes to assessing the risk or probability of an undesirable event. Even if scientists agree that the likelihood of an event is only one in 1,000, they are not necessarily likely to agree that the probability of the event is too high to take the risk or too low to proceed as planned. We can only suggest to you that if risks are taken, that at least they be taken consciously and with full knowledge of the consequences, if they should occur.

As a general principle, we feel that it is not fair to expect one party to take the risks and another to take the consequences, if at the same time benefits are apportioned in a different manner. The native people have legitimate reason to be concerned. In the past they have suffered more than they have benefitted from developments. Risks should not fall on them any more heavily than the potential benefits which they might ultimately achieve unless these are clear, acceptable and adequate guarantees of compensation for damage which may occur.

In conclusion, the Science

Council Committee on Northern Development has in some of its work to date argued that there is a need for open and balanced technology assessment systems. We feel that on the whole your Inquiry has come closer than anything else we are familiar with to fulfilling our notion of technology assessment.

However, to be fair, we think your terms of reference have inhibited you from going as far as might ideally have been desirable. Technology assessments should also consider alternative technologies, for example. However, by explicitly relating your Inquiry to the corridor principle, we think you have at least avoided the trap of treating the Mackenzie Valley Pipeline proposal as an isolated project. Just as some environmental interference is reversible only in the very long run, and perhaps not even then, the same is true for social and cultural interference. The principle holds for inquiries as well. You have helped to catalyze a number of emerging trends, not in the north, but also in the field of technology assessment. It would be foolish to argue that we can ignore what we have learned or the way in which it has been learned.

Therefore we strongly urge you in your report to recommend to the government that irrespective of whether or not the right-of-way is granted, that means be found to ensure that similar developments in the corridor or elsewhere, as well as any necessary monitoring for the gas pipeline be subject to procedures which recognize certain basic

1 principles of balance and open technology assessment.
2 In particular we think it will be necessary to have
3 monitoring bodies which are not only broadly represen-
4 tative, but which regularly consult the people
5 affected by pipeline activities. It will also be
6 necessary to give them immediate powers and to avoid
7 bureaucratic situations where responsibility can be
8 evaded. Buck-passing is in itself a form
9 of power, and not a very attractive one. The process
10 you have set in motion is a healthy one and should
11 not stop at the end of your Inquiry.

12 However, we also intend to
13 invite you to consider with us ways in which it might
14 be improved for the north and perhaps even adapted to
15 the south. Thank you.

16 WITNESS SHEPERD: In the con-
17 text of our northern study we have also been analyzing
18 the opportunities for Canadians in such a program.
19 That analysis embraces not only pipeline technologies,
20 but also those associated with renewable resources and
21 community development.

22 This study of technical
23 gaps and opportunities in the north and for the north
24 is yet to be completed. However, it is clearly a
25 major concern that one of the significant pacing
26 factors in the proposed Mackenzie Valley Pipeline
27 project must be the maximum utilization of Canadian
28 and Canadian-controlled technical and industrial
29 expertise. This factor is indeed an essential element
30 of any social and economic assessment of such projects,

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1 even where they are restricted to regional considerations.
2 In my personal view, Canadian technical capacities and
3 Canadian controlled technologies can be made to be more
4 responsive to the needs and influences of the north
5 than can those from abroad.

6 All too frequently the tide
7 and mode and planning of such developments as this
8 of national impact and magnitude are executed with
9 such rapidity that an adequate Canadian technical
10 base with its industrial complement, cannot be or is
11 not mobilized in time to seize the local and national
12 opportunities that are generated. This kind of
13 technology base ranges from defensive and basic envir-
14 onmental research right through to system management,
15 to engineering and to product design. The absence of
16 adequate, authoritative and publicly available research
17 clearly complicates the assessment activities such
18 as are carried out by this Inquiry.

19 The absence of Canadian hard-
20 ware development equally clearly reduces our technical
21 and economic potential as a nation. This is even more
22 true of the north. I won't elaborate upon this point
23 unduly. However, I feel it to be urgently necessary
24 that in commenting upon the social impact of this
25 proposed project, we stress the need to deliberately
26 pace the project so as to allow technical and commercial
27 capacities in government, universities and Canadian
28 companies (Canadian-owned companies) and at both
29 national and regional levels, to participate to the
30 maximum in the

1 full range of technical tasks and opportunities
2 involved. What we may sacrifice in time, we will
3 undoubtedly gain in national and regional strength
4 and expertise. The fruits of such Canadian-controlled
5 technology include a larger measure of freedom to
6 serve the north , to shape our own economy and to
7 serve our own lifestyles. This is in essence the
8 concept of technological sovereignty which we are
9 beginning to perceive as an essential element of
10 national and regional development.

11 If and where we do import
12 technology, and this will undoubtedly be both
13 necessary and in some cases even desirable, we must
14 do so under terms which maximize benefits to the
15 region and to all Canadians. This proposed project is
16 too large and has too wide an impact to treat the
17 technical and industrial opportunities lightly. We
18 feel that in terms of northern lifestyle, industrial
19 opportunity and economic future, if Canadians take the
20 major risks, they should be in a position to seize the
21 major opportunities.

22 Thank you.

THE COMMISSIONER: Thank you.

23 I wonder if I could just stop for a couple of comments.
24 You've raised some fascinating questions that have
25 occurred to me. By the way, I'm certain I've read that
26 book with the green cover that you have before you.
27

28 The question you raised, Dr.
29 Voyer, about resolving these disputes among scientists
30 by using the adversary method, so to speak, well,

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1 we've tried that method. Dealing with the impact on
2 caribou, we had -- we spent something like six or
3 seven weeks hearing evidence of the leading authori-
4 ties in North America on caribou, the only people
5 really who had knowledge in depth on the subject.
6 Much of the research was done by the companies,
7 Arctic Gas and Foothills, they had financed the
8 research.

9 The people from universities,
10 many of them were called as witnesses by Canadian
11 Arctic Resources Committee, and Commission counsel
12 called a number of experts from the Department of
13 the Environment. Dr. Lent came from Fairbanks. Dr
14 Bergerud came from Newfoundland. I think that all
15 the people who had written the papers, that had
16 appeared in the journals, came before us and in panels,
17 the lawyers, buttressed by the knowledge that they
18 had obtained from their own expert advisors, cross-
19 examined them, and I think we probably had the most
20 intensive symposium or examination of the likely
21 impact of industrial development upon caribou that's
22 ever been held in this country or anywhere else.

23 But we knew quite a lot
24 about caribou, that is the people who came before
25 the Inquiry were prepared to speak in a way that
26 certainly enabled us to identify the areas of divergence
27 of opinion and to isolate the questions that were
28 absolutely fundamental.

29 You mentioned frost heave,
30 a most interesting and difficult subject, almost I'm

1 sure even in a scientific community regarded as
2 slightly esoteric, and I would think that we heard
3 from six or seven of the perhaps the eight or nine
4 people in the world who have actually studied the
5 subject, and it's a problem that the Energy Board,
6 because of its mandate, has to consider as well, and
7 I think they are currently hearing evidence on the
8 subject.

9 The limitation there, may
10 have been the adversary procedure, it may not have
11 been the best procedure to use to go into that
12 difficult and very difficult subject, but it may well
13 be -- and I hope you do give some thought to this
14 as you have already done -- it may well be that the
15 process we are engaged in, the adversary process,
16 was limited by the state of scientific knowledge, that
17 the scientists themselves were not in a position to
18 tell us as much with the same authority and with the
19 same experience, as they were able to do for instance
20 in the case of caribou and impact on birds and even
21 whales.

22 In any event, when you sit
23 here for 14 or 15 months listening to experts, you
24 -- the thought goes through your head often, "Are
25 we going about this in the best way to get the
26 scientific truth, or at least the best way of
27 predicting, so far as we can, what is likely to
28 happen if we do this or if we do this, or how can we
29 mitigate these occurrences?"

30 At any rate, I hope and I

Shepherd & Voyer

1 understand you're holding a gathering later this
2 month to take a look at the way we've gone about our
3 work, these questions I've raised relate not only to
4 the process itself but to the composition of the
5 tribunal. Should I have been sitting with biologists,
6 engineers, sociologists, anthropologists, economists?
7 We could have had a Commission of Inquiry consisting
8 justifiably of 14 or 15 people in various disciplines
9 because the mandate of the Inquiry is that wide.

10 The only other comment I
11 make, is that you're quite right in saying that our
12 terms of reference do not allow us to consider
13 alternate modes of transporting energy from the
14 Arctic, but the National Energy Board has the duty
15 cast specifically upon it of considering alternate
16 modes of transporting the gas from the Arctic and
17 they will be going into that.

18 Anyway, I thank you very
19 much for your coming, and we'll take a look at any
20 of the material that we haven't so far had a chance
21 to read.

22 WITNESS SHEPHERD: Thank
23 you.

24 WITNESS VOYER: Thank you.

25 (SUBMISSION BY SCIENCE COUNCIL OF CANADA -
26 SHEPHERD & VOYER - MARKED EXHIBIT C-560)

27 (WITNESSES ASIDE)

28 MR. WADDELL: Mr. Commissioner,
29 we had one brief from yesterday left over, the Solar
30 Energy Brief. I said I would call them next but with

J. Lapointe

my usual consistency I'm going to put them down a little bit farther.

We have two short briefs I'd like to call now for you, sir. The first one is from the World University Service of Canada, Mr. Jacques Lapointe. I'd like to call that now.

JACQUES LAPOINTE, sworn:

THE WITNESS: Jacques Lapointe, du Service de l'universite mondiale du Canada, World University Service. This is a very short statement, not at all a brief, but nonetheless I hope merits a lot of consideration.

The following statement was approved for presentation to the Berger Commission at its Ottawa hearings by the National Committee for World University Service of Canada at its meeting in Ottawa on May 30, 1976.

World University Service of Canada/Entraide Universitaire Mondiale du Canada a été organisée en 1939 et compte plus de 800 membres dans 48 campus. Moyennant ses programmes, l'Entraide se préoccupe de la pauvreté, l'oppression et la discrimination à l'échelle nationale et mondiale.

On November 30, 1975, the 30th Annual National Assembly of WUSC expressed its concern for the native peoples in Northern Canada. We passed the following resolution:

"That the National Assembly support in principle the Dene land claim of native people in the

J. Lapointe

1 Northwest Territories by encouraging local
2 committees to become involved in positive
3 action."

4 What followed subsequently was a concerted clearly
5 focused program of activities -- conferences, projection
6 of films and slide/sound shows on Canada's native
7 peoples, the selling of "Defend the North" posters,
8 etc., activities which were held on more than 30
9 Canadian campuses from coast to coast. WUSC as an
10 organization is not interested in partisan politics but
11 has as its primary interest the survival of a people.
12 It is with utmost conviction that WUSC rejects the
13 melting pot ideal which wishes to eliminate national
14 and cultural distinctions and varieties. We believe
15 that the basis of Canada's success and prosperity
16 should be established on the respect and co-operation
17 of the deeply rooted distinct traditions of life
18 found amongst the many peoples living in this country.
19 We as WUSC National Committee members, but foremost
20 as Canadians, have no desire to reduce these distinc-
21 tions. We therefore urge the Canadian Government not
22 to permit any large-scale development programs in the
23 north before a just land claim has been agreed upon
24 for Canada's northern native people, the indigenous
25 inhabitants of this land.

26 Comme pays, le Canada a tou-
27 jours essayé de maintenir une image d'amour pour
28 les principes de justice, de paix et de fraternité.
29 Aujourd'hui appliquons ses principes, qui nous sont si
30 chers, aux peuples indigènes de notre grand nord, qui
sont aussi -- Canadiens.

J. Lapointe
Mrs. L. Jordan

National Committee of World
University Service of Canada. Comité d'Administration
de l'Entraide Universitaire Mondiale du Canada.

Merci.

(SUBMISSION OF WORLD UNIVERSITY SERVICE OF CANADA
- J. LAPOINTE - MARKED EXHIBIT C-570)

(WITNESS ASIDE)

MR. WADDELL: Is Mrs. L. Jordan
here from St. John the Divine Church, Nepean?

MRS. L. JORDAN, sworn:

THE WITNESS: Mr. Justice
Berger, yesterday you heard from the big guns in our
church. Today we're just the average parishioner.

We are here to submit the view
from our parish -- St. John the Divine, Nepean -- and
also to reinforce the stand that the Anglican Church of
Canada took at General Synod in 1975. We urge that
all planned development in the Northern Territories be
halted. We strongly support the native people in
their efforts to obtain justice through recognition of
treaty, aboriginal and other rights, and through a
just settlement of their land claims. Until the abor-
iginal claims are settled and negotiations on land
claims issues are initiated, without prior conditions,
no development should take place.

In the last decade within our
parish we had imposed on us the million dollar strip --
this is a mile of industry on the Merivale Road, and
along with this promises from the township of lowered

Mrs. L. Jordan
L. Newell

1 taxes, better facilities, etc. etc. This year our
2 taxes are rising \$160, some of us still have open
3 ditches, no sewage and no street lights, and we also
4 have a dreadful increase in noise and traffic. So we
5 feel that in a development of the magnitude of the
6 Mackenzie Valley Pipeline, it is crucial that the
7 inhabitants of that area have the deciding voice.
8 These are the people who will suffer the consequences
9 of the social, environmental and economic impact of
10 such development, and they must be heard.

11 Thank you.

12 (SUBMISSION BY PARISH OF ST. JOHN THE DIVINE -
13 MRS. L. JORDAN - MARKED EXHIBIT C-561)

14 (WITNESS ASIDE)

15 MR. WADDELL: Mr. Commissioner,
16 I notice a number of signatures to that brief, and I
17 filed it with Miss Hutchinson.

18 I would call upon then the
19 Solar Energy group from Ottawa -- Linda Newell present-
20 ing the brief.

21
22 LINDA NEWELL, sworn;

23 THE WITNESS: Mr. Berger,
24 members of the Commission, ladies and gentlemen, this
25 brief is submitted by the Ottawa Chapter of the Solar
26 Energy Society of Canada. I should like to thank you
27 first of all for the opportunity to voice our point of
28 view. The concern of our society is the promotion of
29 solar energy rather than the politics of northern
30 development, or for that matter the politics of energy

L. Newell

1 in Canada. However, the issue of northern development
2 and particularly the issue of whether the Mackenzie
3 Valley Pipeline should be built, cannot be viewed in
4 isolation. The wider issues of energy policy in Canada
5 need to be considered.

6 We understand that the mandate
7 of your Commission is to examine the social, economic
8 and environmental impact of the proposed pipeline. As
9 a local society, we are not in a position to judge
10 collectively whether the amount of environmental damage
11 and pollution caused by the pipeline would be acceptable,
12 or whether the degree of social breakdown would be kept
13 within acceptable limits.

14 Our position is that these
15 decisions on what is or is not acceptable are relative
16 and must be seen within a wider context.

17 In our opinion, it seems only
18 reasonable that if the same amount of energy that can
19 be supplied via the Mackenzie Pipeline can be provided
20 for the same uses at a comparable cost from alternative
21 renewable sources, and these sources are without the
22 adverse environmental and social consequences of north-
23 ern developm ent, then such alternative courses of
24 action should be given very serious consideration.

25 The course of action that we
26 advocate is the rapid development of solar energy com-
27 bined with an intensive program of energy conservation.
28 The advantages of this two-pronged approach are that
29 there are no problems of pollution or environmental
30 damage; and that the social consequences are minimal,

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1 the only drawbacks being the need for the majority of
2 Canadians to modify their lifestyle slightly; buy
3 smaller cars, bicycle to work, use public transporta-
4 tion, turn the thermostat down and turn off the lights.
5 But these modifications are insignificant compared to
6 the radical changes in lifestyle that would be forced
7 on the people living in the small communities in the
8 Mackenzie Valley should the pipeline be built.

9 Moreover, it is inevitable,
10 as fossil fuel sources dwindle, that we will have to
11 modify our energy habits anyway; so why not make these
12 changes now rather than later?

13 The Federal Governmen t has
14 recently published its policy for energy self-reliance.
15 The thrust of the new policy is that Canada's energy
16 needs in the foreseeable future will rely very heavily
17 on nuclear power and fossil fuels -- oil, gas and coal.
18 The potential of renewable energy is very much down-
19 played.

20 It should be noted that in the
21 Energy Strategy Report, renewable energy is defined to
22 include solar, tidal, geothermal and unconventional
23 small-scale hydro, but does not include power generated
24 by conventional hydro-electric plants, although this
25 is, of course, a form of renewable energy. Solar energy
26 is a general term to include passive solar, direct solar,
27 wind and biomass.

28 The Energy Strategy Report is --

29 THE COMMISSIONER: What was the
30 last one?

L. Newell

A Biomass, energy from plant sources, natural sources.

Q All right.

A The Energy Strategy Report is somewhat contradictory as regards the potential contribution of renewable energy. Although it is estimated that renewable energy could possibly provide between three and 6% of Canada's primary energy demand by 1990, these figures are not included in the total estimates given in the report. The only sources of energy included in the estimates are coal, gas, oil and primary electricity. We can therefore only presume that if renewable energy can fulfill this potential, then three to 6% less energy will be needed from these non-renewable sources. This factor could be very significant when it comes to making decisions on whether there will be a need for the natural gas of the Mackenzie Delta by 1990.

Whether these estimates of the potential for renewable energy are accurate is a matter for conjecture. In contrast to the wildly optimistic estimates of oil and gas reserves in the north, the government has spectacularly underestimated the potential of renewable energy in general, and solar energy in particular. Only last year the official estimate was that solar energy could provide a mere 1/100 of 1% of Canada's energy needs. This year, a preliminary study has estimated the potential as between two and 4%, an increase that is to say the least, significant.

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1 The issue of how much of
2 Canada's total energy demands can be provided by solar
3 energy is, of course, related to the issue of how much
4 energy is needed. The Energy Strategy Report estimates
5 that even with reduced demand due to the effect of
6 higher energy prices, the total energy demand will
7 increase by 100% before 1990, unless specific govern-
8 ment initiatives are taken.

9 Although the government has
10 initiated some small positive steps to help reduce
11 energy demand, these measures in themselves are clearly
12 not sufficient. Although it may be possible to limit
13 the increase in energy demand by less than 30%, it
14 remains to be seen whether the government and the
15 Canadian public are indeed willing to provide the
16 concerted action and effort required.

17 The issue of energy conserva-
18 tion has been examined in detail in other briefs sub-
19 mitted to this Commission, and we will therefore not
20 concern ourselves here with the many benefits of energy
21 conservation measures. This should not be taken to
22 mean, however, that we are downplaying its importance
23 in any way. Energy conservation is a means of buying
24 time until the renewable energy option can be implemen-
25 ted.

26 A further issue raised by the
27 Energy Strategy Report is that there is no indication
28 of how Canada's energy demands are going to be satisfied
29 by the 1990s. Because of the long lead time required
30 to develop renewable energy sources, it is critical

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1 that decisions on long-term^{energy} strategy should influence
2 present-day policies, decisions and investments. If
3 renewable energy is to provide a significant proportion
4 of Canada's energy needs by the year 2020, say more than
5 30%, it is necessary that a start be made immediately.
6 Unless today's buildings are designed so that they can
7 make best use of passive solar radiation and can be
8 easily retrofitted for solar space and water heating
9 systems, it will be impossible to implement the solar
10 energy option rapidly in the future.

11 The Energy Strategy Report also
12 raises but does not answer the issue of interfuel sub-
13 situation. There is no clear-cut policy on how the
14 government foresees that low-grade energy sources such
15 as solar energy will be substituted for high-grade
16 sources such as fossil fuels. Moreover, there is no
17 information on what percentage of our future energy needs
18 will be low-grade and what percentage will be high-grade.
19 This information is essential in deciding whether we
20 need the high-grade frontier fossil fuel resources by
21 the late 1980s.

22 The estimate of the potential
23 of solar energy carried in the Energy Strategy Report
24 was based in part on a detailed study carried out by
25 Middleton & Associates Limited in Toronto on behalf
26 of the Federal Government. This preliminary study inves-
27 tigated some 16 renewable energy technologies, including
28 those in the field of direct solar, wind, biomass, and
29 other forms of energy. Tidal, geothermal and small-scale
30 hydro-electric systems were not included.

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1 In order to estimate the
2 potential of solar energy by 1990, the study took into
3 account three factors:

- 4 1. The technical viability of solar energy;
- 5 2. The economic viability of solar technology to
6 produce the same quantity of energy for a specific use
7 at less cost than by conventional methods;
- 8 3. The scale and rate at which a solar energy option
9 can realistically be implemented.

10 In developing the estimate,
11 two major assumptions were made.

12 1. It was assumed that if solar technology were
13 viable, cost competitive and readily available, the
14 consumer would choose solar energy in preference to
15 other conventional energy sources. Of course, in prac-
16 tice there is no guarantee that the consumer will indeed
17 behave in such a rational manner.

18 2. The second assumption made in arriving at the
19 estimate of a 2 to 4% share for solar energy was that
20 the only action the Federal Government would take to
21 encourage the development of solar energy would be to
22 increase the price of fossil fuels. As the Energy
23 Strategy Report itself admits, if certain governm ent
24 initiatives were undertaken the percentage share of
25 solar energy could be increased still further. As far as
26 we know, there are no official estimates of just how
27 much greater the percentage share could be.

28 Our opinion is that that
29 percentage share could conceivably be doubled (that is
30 to between 6 and 12% of primary energy demand by 1990),

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1 although this of course assumes a vigorous program of
2 government support, which at the present time seems
3 most unlikely.

4 In order to bring about the
5 rapid development of solar energy, there is a need
6 for an intensive program of support from both Federal
7 and Provincial Governments. This program could be
8 justified on two main grounds:

- 9 1. The long-term cost benefits of solar energy are not
10 reflected in the present cost of solar energy;
- 11 2. Other new forms of energy, including frontier
12 oil and gas, receive considerable support and financial
13 assistance from the government .

14 The problem with solar energy
15 and/or other alternative forms of renewable energy is
16 that they are initially capital-intensive and at the
17 time are probably not quite economically competitive
18 with conventional forms of energy. The reason that
19 solar energy is not economically competitive is that
20 conventional fossil fuels are at present being sold
21 at artificially low prices.

22 It is tragic that the price
23 of fossil fuels today does not take into account the
24 future worth of these resources to future generations
25 of Canadians. It is sheer stupidity that fossil
26 fuels are being depleted on low-grade uses like heating
27 when viable alternatives do exist. When it is taken
28 into account that over 30% of Canada's total energy
29 bill is used on heating, the potential saving of fossil
30 fuel resources by the use of alternative methods in this

1 field is tremendous. We should not be burning up our
2 oil and gas resources for heating purposes, but should
3 be saving them for more significant high-grade uses.

4 The implications of these
5 remarks are that while the Middleton Report showed that
6 only 2 to 4% of energy demand by 1990 could be provided
7 at competitive prices by solar energy, the system of
8 economic analysis used is somewhat open to question.
9 Assuming a cost benefit approach were adopted, a higher
10 percentage could then be justified.

11 Solar energy is also at a
12 competitive disadvantage in that other new forms of
13 energy have received considerable support and financial
14 assistance from the government.

15 This is particularly true of
16 the large oil companies exploring for oil and gas in
17 the north. Assuming the pipeline is built, these
18 companies will benefit from several direct and indirect
19 subsidies. First the government will provide support
20 services to the pipeline. One estimate has put the
21 direct costs to the government as high as \$500 million
22 for such items as health services, roads, serviced
23 land and docks.

24 Second, the government will
25 presumably have to provide a generous land settlement
26 to the native people to compensate them for the land
27 required for northern development. The financial
28 compensation could amount to several millions of dollars.

29 Third, the government will
30 pick up most of the bills for the environmental and

1 social costs of the pipeline construction and related
2 developmental activities. The bill for the social costs
3 in particular will be very high, and it will be several
4 generations before the final total is known. Thanks to
5 a combination of misplaced government paternalism and the
6 left-handed generosity of the oil companies, the life-
7 styles of local people in the Mackenzie communities
8 are being transformed. Instead of being self-sufficient
9 and living off the land, they are being seduced by a
10 high energy lifestyle. When the oil and gas bonanza
11 is over, the native people may then find it almost
12 impossible to return to their own way of life, even if
13 by that time they wanted to.

14 The government could not then
15 leave the people stranded but would have to take some
16 of the responsibility for its actions and continue to
17 support these people until they could become economically
18 self-sufficient once again. This might take generations
19 and meanwhile the cost to the Canadian taxpayer will
20 be millions of dollars.

21 A further indirect subsidy
22 that the oil companies receive is that they can dis-
23 count most of the costs of developing expensive frontier
24 oil against the easy profits made on more readily
25 accessible fossil fuel resources.

26 Because of these hidden
27 subsidies, the large oil companies exploring for oil
28 and gas in the north have certain competitive advantages
29 over the individual home-owner exploring for solar energy
30 on his roof with a solar collector. To compensate

1 for the tax breaks given to the oil companies and
2 the additional indirect subsidies provided by the
3 government, we suggest that the government should con-
4 sider introducing a massive program of support for solar
5 energy. Either the government could allow the individual
6 home-owner to deduct a portion of the capital cost of
7 solar energy against his or her tax bill each year, or
8 alternatively the government could provide an outright
9 grant to all home-owners who install solar energy
10 technology.

11 Another measure that could be
12 introduced is the compulsory use of renewable energy
13 for the luxury uses of low-grade energy such as the
14 heating of private swimming pools.

15 The net effect of these measures
16 would be to accelerate the acceptance of solar energy
17 and increase its percentage share of total energy demand.

18 In the introduction to this
19 brief, we suggested that the rapid development of
20 solar energy combined with an intensive program of
21 energy conservation was a potentially viable alternative
22 to the immediate development of the frontier resources
23 of the Mackenzie Delta and the consequent need to
24 build the Mackenzie Valley Pipeline. Leaving aside
25 the wider issues of pollution, social breakdown, resource
26 depletion, and long-term energy policy, the acid test
27 is whether the solar energy option can provide the same
28 quantity of energy as that which could be delivered
29 through a Mackenzie Valley Pipeline at a comparative
30 cost in a comparable period of time.

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In order to compare the two options, let us examine in detail the quantity of energy that could be provided via the Mackenzie Pipeline. Last year's figures given for the proven, probable and possible reserves in the delta areas are between 3.8 and 6.1 trillion cubic feet, which will amount to between 3,800 and 6,100 trillions of b.t.u.'s of energy? This is not very much. In the recent energy strategy announced by the Federal Government, it is estimated that the demand for natural gas by 1990 will be at most 3,000 trillions of btus per year. In other words, there is approximately only two years' supply of natural gas in total in the Mackenzie Delta, although it can be assumed that the gas will be supplied and used over a number of years.

The estimate of 3 to 6% as the share of total demand for renewable energy by 1990 means that between 500 and 1,000 trillions of btus could be provided each year from renewable energy sources.

This means that if the assumption is made that the natural gas from the Mackenzie Delta would not come on-stream until the late 1980s, the same amount of energy that can be provided via the Mackenzie Valley Pipeline can be provided by renewable energy at a comparable cost and at almost the same rate. With a suitable program of interfuel substitution, this energy can be deployed so that the existing high-grade uses of natural gas can be satisfied by other sources of fossil fuels, these sources being made

1 available through substitution by renewable energy.

2 Moreover, we have attempted to
3 show that given a vigorous program of government
4 support and assistance comparable to the billions of
5 dollars of subsidy that northern development is receiv-
6 ing, the percentage share of solar energy could be
7 increased further and possibly even doubled. In short,
8 the rapid development of solar energy combined with an
9 intensive program of energy conservation is indeed a
10 potentially viable option.

11 We would like to raise one
12 more point that is brought out by the Energy Strategy
13 Report. In discussing renewable energy, the admission
14 is made that an evaluation of the full range of
15 costs and benefits associated with renewable energy
16 technologies has yet to be carried out. We find it
17 very difficult to understand how the Federal Govern-
18 ment can intelligently develop a long-term energy policy
19 unless this work has been completed.

20 Similarly, we cannot under-
21 stand how a decision can be made on whether the building
22 of the Mackenzie Valley Pipeline should proceed unless
23 alternative courses of action have been fully evaluated.

24 We would therefore recommend
25 that before a decision is made to build the Mackenzie
26 Valley Pipeline there should be a full public investi-
27 gation of the potential of renewable energy. Only when
28 these studies and hearings have taken place and conclu-
29 sions drawn, should a decision be taken on whether the
30 pipeline is necessary in the immediate future.

L. Newell

1 In conclusion, we would like
2 to thank the native peoples of the Mackenzie Valley,
3 for it was mainly their efforts that forced the
4 government to take a second look at the need to build
5 a Mackenzie Valley Pipeline. We hope that in re-
6 appraising Canada's energy strategy, the government
7 takes inspiration from the traditional, self-sufficient
8 lifestyle of the native peoples. For thousands of years
9 these people have lived with the land and with the
10 climate. Their tradition is , we feel, our survival for
11 the future.

12 Thank you, Mr. Commissioner.

13 THE COMMISSIONER: Can I ask
14 you a question? You said that estimates of the
15 percentage of Canada's energy that might be supplied
16 by solar means or solar energy, had been made. How
17 far into the future do those projections go? Middle-
18 ton, you say, was the source of those estimates.

19 A Yes.

20 Q How far does he go?
21 Does he go to the year 2000? You may have told me,
22 but it slipped my mind.

23 A I wonder if I could
24 call on another member of our society to answer this
25 question?

26 Q Certainly.

27 MR. GLOVER: My name is
28 Michael Glover. Primarily the Middleton Report con-
29 cerns itself with the year 1990, but it does raise
30 the point, as is mentioned in the brief, that the

L. Newell
C.J. McGee

1 estimate that they put at 2010 is about 20%, and then
2 they begin to extrapolate from there. But it's
3 very difficult to do because from 2000 onwards the
4 uncertainties are so much.

5 Q Yes. Well, in 1990
6 what do they project as the percentage of Canada's --

7 A 2 to 4% is the potential.

8 Q For 1990?

9 A For 1990.

10 Q And by the time you
11 get to 2010 it's 20%?

12 A Yes.

13 THE COMMISSIONER: All right.
14 Well, thank you both very much.

15 (SUBMISSION BY SOLAR ENERGY OF CANADA -

16 L. NEWELL - MARKED EXHIBIT C-562)

17 (WITNESS ASIDE)

18 MR. WADDELL: Mr. Commissioner,
19 I wonder if we could have one more brief before our
20 coffee break, and that's from the Canadian Council of
21 Professional Engineers, Mr. C.J. McGee, who is
22 acting general manager. Mr. McGee?

23 Mr. Commissioner, I have a
24 message for Larry Wilmore. Is Mr. Wilmore here?

25 THE COMMISSIONER: Go ahead.

26
27 C.J. McGEE, sworn:

28 THE WITNESS: Mr. Berger, c'est
29 compris que nous avons la traduction silmultanee, so
30 if you permit I will proceed in the other official

C.J. McGee

1 language of Canada.

2 THE COMMISSIONER: By all
3 means.

4 A My name is McGee. I'm
5 the acting general manager of the Canadian Council of
6 Professional Engineers. The council is a federation
7 of 11 provincial and territorial associations of
8 professional engineers in Canada. Through its con-
9 stituent associations, it groups all of this country's
10 85,000 professional engineers and it has become
11 generally recognized as the national voice of the
12 profession.

13 The purpose and objects of
14 the council include that of promoting and maintaining
15 high standards in the engineering profession, promot-
16 ing the professional, social and economic welfare of
17 the members of
18 the profession, promoting a knowledge and appreciation
19 of engineering and of the engineering profession, and
20 enhancing its usefulness to the public ; promoting
21 the advancement of engineering and related functions
22 and generally carrying out other related functions
23 are also part of the mandate of the council.

24 The role of the council is
25 to act on behalf of and to present the views of its
26 constituent associations and organizations in matters
27 that are national or international in scope.

28 The council met in Montreal
29 May 20th and 21st and reviewed the matter of its
30 position with respect to the Commission of Inquiry on
the Mackenzie Valley Pipeline. It was the decision of

C.J. McGee

1 the Board of Directors of the council to endorse the
2 submission made to your Commission by the Association
3 of Professional Engineers, Geologists and Geophysicists
4 of Alberta, in a document dated May 17, 1976.

5 It is the wish of the council,
6 speaking on behalf of the engineering profession in
7 Canada, to state clearly that it strongly supports the
8 early approval of the Mackenzie Valley Pipeline
9 project, thus avoiding a crisis in planning and thereby
10 permitting the achievement of a balanced solution to
11 problems involving native rights, environmental protec-
12 tion, economic stability and a controlled reduction
13 in the impact of the energy crisis for the benefit of
14 all Canadians.

15 Mr. Commissioner, engineers
16 to an increasing degree are concerned with public
17 affairs and in positions to state the views of this
18 important element of the population now at a ratio
19 of one engineer to every 275 Canadians.

20 It can be said that the main
21 mission of the Canadian engineer is to harvest technol-
22 ogy and develop natural resources for the creation of
23 a better life for all the people of this nation. There
24 are really many reasons to be proud of the achievements
25 and contributions of Canadian engineers.

26 We often forget, in the on-
27 ward rush of progress, that just about everyone in
28 Canada and in most industrialized nations, lives
29 better today than the elite of yesterday.
30

1 The engineering breakthrough
2 in satellite communication has created a new era for
3 all of us.

4 As other frontier areas are
5 developed by the mining and petroleum industries,
6 satellite communication will be a vital factor both
7 from an operating point of view as well as in its
8 cultural terms.

9 The engineer brings to his
10 job individuality, integrity, intellectual discipline,
11 application of science to his engineering art, and
12 responsibility to the society in which he lives.

13 Our under-graduates today
14 in engineering are being trained to develop skills
15 not only in their engineering sciences but in the
16 social sciences. The engineer of today offers to his
17 country, his experience, his ability to intellectually
18 analyze, and his ability to impart professional know-
19 ledge of very complex systems and situations.

20 It is the wish of our council,
21 speaking on behalf of the engineering profession in
22 Canada, to state clearly the strong support of the
23 Mackenzie Valley Pipeline project.

24 The story of civilization,
25 Mr. Commissioner, is in many ways a story of man's
26 struggle to first exist and then to improve on progress
27 both in welfare and understanding. One side of the
28 story -- the side which secures the long and arduous
29 struggle to make the forces of nature work for man's
30 good -- is the story of engineering. It is a story

1 which is pieced together from dusty manuscripts and
2 crumbling relics, explained the state of the world today
3 as well as the accounts of kings and philosophers,
4 generals and politicians. A million years ago at the
5 beginning of the Pleistocene period, our ancestors
6 were small ape-like primates much like the man-apes
7 whose fossil remains have been found in Africa.
8 Probably as early as 100,000 years ago, before the
9 last advance of the Pleistocene glaciers and
10 certainly by 10,000 years ago, the forces of evolution
11 had caused these man-apes to evolve and to mend every
12 bit of his human form and able to think and realize
13 the same as we today.

14 Man has spent 99% of his
15 history since he learned to make tools as a hunting
16 and food-gathering tribesman. Civilization has arisen
17 only during the remaining 1% of this time, since 9,000
18 to 10,000 years ago when man discovered how to raise
19 crops and to tame animals. The first engineers were
20 irrigators, artists and military engineers. The same
21 man was usually expected to be an expert in all three
22 kinds of work. This was still the case thousands of
23 years later when Da Vinci, Michaelangelo, and
24 Durer were not only all-around engineers but outstanding
25 artists as well.

26 Specialization within the
27 engineering profession has developed only in the last
28 two or three centuries as complexity increased. We
29 hear much of mighty kings and heroic warriors, somewhat
30 less about priests, philosophers and artists, and very

1 little about the engineers who built the stages of
2 which these players performed -- on which these players
3 performed their parts. Everybody has heard about
4 Julius Caesar, but who knows about his contemporary,
5 Sergius Errata, the Roman building contractor who
6 invented central indirect house heating?

7 In the pages of history one
8 human institution, technology, has plotted ahead.
9 While empires rose and fell, forms of government went
10 through their cycles, science flared up and puttered
11 out and men burned each other over differences of
12 creed or culture, the engineers went ahead with
13 raising their city walls, erecting their temples and
14 palaces, paving their roads, digging their canals,
15 tinkering with their machines, and soberly and ration-
16 ally building upon the discoveries of those who had gone
17 before.

18 Canada, too, has grown and
19 prospered as a result of the work of its engineers.
20 It is not possible to do justice in any modest period
21 to their many accomplishments, but it is appropriate
22 that attention be drawn to a few of these men of
23 vigor and vitality whose services and vision were
24 greatly needed in the building of Canada. Surveys of
25 all kinds, notably bridges, great canals, public
26 buildings, water works, railways, even substantial
27 help in governmental matters were needed in great
28 measures in Canada's early years and were implemented
29 with skill and dispatch. I can mention the name
30 of Joseph Bouchette, whose family originated in France,

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and whose work included hydrographic survey of the harbour at York and harbors at other Lake Ontario ports. This City of Ottawa this year celebrates its 150th anniversary. Dr. Robert Legget, an author and engineer, has told us of the great achievements of Colonel By. How many of us have the joy and pleasure of experiencing the beauties of nature along the Rideau Waterway today as a result of the accomplishments of a great engineer 150 years ago? I mention also Thomas Coultron Keefer of Ottawa, Commissioner at the International Exhibition in London in 1851, and in Paris in 1878, and one of the leading hydraulic engineers of the time on this continent.

I mention Casimier Stanislaus Gzowski, an engineer of the first rank, a founder of traditions, a pioneer in the works for the public good, a soldier and servant of the Crown. Casimier Gzowski contributed greatly to the development of railways in many parts of Canada and is most famous for his design and construction of the International Bridge from Fort Erie to Buffalo. Mr. Commissioner, at more recent times I mention the Honourable C.D. Howe, the engineer who did a magnificent job during the last Great War of leading this country from one of agriculture resources to a strong industrial position and who once said,

"This is no country of a pessimist."

Ironically, Mr. Commissioner, Mr. Howe will be remembered for a debate about another pipeline in another august house very close to this Conference Centre.

On a more personal level, I

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1 present myself here in this Conference Centre with
2 memories of my own presence in this same building
3 25 years ago working as a young engineering student
4 for our national railroad system. Now I come to this
5 centre to enjoy its exhibits and participate in con-
6 ferences such as this. It was people like Mr. Bouchette,
7 Colonel By, Mr. Keefer, and Mr. Gzowski whose foresight
8 and courageous optimism provided me with the opportun-
9 ity of employment and a chance to make my contribution
10 to my chosen profession and to my country. I believe
11 that on a very personal basis, my grandfather, who did
12 work with Thomas Edison in Stanton Island, New York,
13 in the early days of the development of the electric
14 light system which we -- and the power systems which
15 we have with us and around us, would be proud of me
16 today, Mr. Commissioner. My own father, who was an
17 employee of Canada's other great railroad system, I
18 believe would share some of this pride if he were
19 alive today.

20 Mr. Commissioner, the profe-
21 ssional engineers of this country submit to your
22 Commission the request to proceed with this pipeline
23 project. We are fully aware of the dangers, the problems,
24 the difficulties, and the sensitivities of all
25 Canadians. I might add, Mr. Commissioner, that it was
26 my personal experience to share my home over an
27 extended period of time in recent years with young
28 people from our native cultures, students studying in
29 Ottawa came to live with us, live with my wife, myself
30 and our children. There were Cree from Moose Factory,

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Montagnais, from Bersimis speaking in their own native tongue as well as in Canada's second official language; there were Iroquois from Caughnawaga, and a native girl from Maniwaki very close by. These experiences were enriching to me, culturally and in every other way. I thank them as brothers and sisters for sharing their lives with me and my family. I have been to Whitehorse and have met native people there. I hope that my colleagues in the profession will have the privileges and opportunities also to share with native peoples these experiences. I hope that our native people will be willing to share their culture with all Canadians, and that together we can progress and build a better world for all mankind.

THE COMMISSIONER: Thank you very much, sir.

(SUBMISSION BY CANADIAN COUNCIL OF PROFESSIONAL ENGINEERS - C.J. MCGEE - MARKED EXHIBIT C-563)

(WITNESS ASIDE)

MR. WADDELL: Well, Mr. Commissioner, we have engineered a coffee break now and it will take --

THE COMMISSIONER: Well, I think before we break for coffee I might just say that -- commenting on Mr. McGee's brief -- that Dr Robert Legget, the historian of your profession, sir, has been a witness at the Inquiry in Yellowknife, because he is one of the pioneers in engineering in Northern Canada, and I know that we all appreciated his coming to the north to discuss these questions with us. We have heard a great deal of evidence from Canadian

1 engineers at the Inquiry about the construction of
2 a pipeline buried in permafrost, something that has
3 never been attempted anywhere else in the world.

4 One of the witnesses we've
5 heard is Dr. Hardy of Calgary, who we are given to
6 understand is one of the fathers of the science of
7 soil mechanics in this country.

8 You might be interested to
9 know too that the Inquiry has its own engineering
10 staff, limited in numbers but the head of our Appraisal
11 Team, Dr. Fyles, and Dr. Morgan is a consultant to
12 this Inquiry, went to the Soviet Union last September,
13 I believe it was, for two weeks to study pipeline
14 engineering in the north-west Siberia and in other
15 parts of that vast country, and we are fully aware of
16 the achievements of the Canadian engineering profession.
17 It is a matter of some interest, perhaps, that in the
18 Soviet Union they have not, so far as we know, attempted
19 to bury gas pipelines in the permafrost, but rather
20 not having the extent of permafrost that we do in
21 Canada they have managed to go around the permafrost,
22 so that they have not been confronted with these
23 problems of engineering in permafrost that this
24 proposed pipeline confronts Canadian engineers with.

25 The Alaska Pipeline, of
26 course, is built on elevated piles above the permafrost.
27 So I appreciate your coming and sharing your thoughts
28 with us, sir.

29 So we'll take a break for
30 coffee then.

(PROCEEDINGS ADJOURNED FOR A FEW MINUTES)

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(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, we'll call our hearing to order and we'll carry on 'til about 12:30, ladies and gentlemen, and see how we get along.

MR. WADDELL: Mr. Commissioner, there's a number of briefs on the agenda which I hope we can get to this morning. There's some additional briefs people have given to me and I'll have to file some of them, sir. One I'd like to file right now is from Ms. Kahn-Tineta Horn Miller and I'll file her brief with Miss Hutchinson of the Inquiry and we'll make copies of these briefs so that they can be distributed to anyone who would like one.

(SUBMISSION OF MS. KAHN-TINETA HORN MILLER -
MARKED EXHIBIT C-564)

The next brief I'd like to call, Mr. Commissioner, is from the National Association of Friendship Centres and I call upon Mr. Roger Obonsowin, who is the vice-president and Del Anaquod, who is the executive director. That's A-N-A-Q-U-O-D, and there'll be a lady with them and perhaps Roger, you could introduce her, could you?

DEL ANAQUOD, sworn,
ROGER OBONSOWIN, sworn:
YVONNE ALLEN KISOUN, resumed:

WITNESS ANAQUOD: Mr. Berger, I'd like to introduce you to our national vice-president of the Friendship Centre Association, Mr. Roger Obonsowin on my far right, and also we have with us, Yvonne Allen-Kisoun, the president of the Northwest Territories Youth Association which I'm sure you've met

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1 before and I will call upon our vice-president, Mr.
2 Obonsowin, to make our presentation.

3 WITNESS OBONSOWIN: Mr.

4 Commissioner, the National Association of Friendship
5 Centres is pleased to have this opportunity to address
6 the Inquiry and to reaffirm our support for a just and
7 equitable land settlement with the Dene and Inuit before
8 major development occurs in the Mackenzie Valley region.

9 We admire the stand taken by
10 our native brothers and sisters in the north who have
11 spoken out with pride, dignity and a realistic percep-
12 tion of future alternatives. We know they have stated
13 their case clearly and therefore we are here not to
14 repeat their arguments but to support them with our
15 own experience.

16 The National Association repre-
17 sents the 70 native centres set up in towns and cities
18 across Canada as well as the six provincial associations
19 of centres. Altogether, we have 1,200 people employed
20 in the Friendship Centre movement, along with a board
21 of directorship of approximately 1,300 people.

22 These centres have been set up
23 to help cope with problems created when many people are
24 displaced from reserves and rural communities to urban
25 settlements. Too often this urban migration is caused
26 by ill-planned and uncontrolled development with no
27 thought or consideration given to the environment and
28 the inhabitants of the region.

29 The migration to the cities
30 has increased at an alarming rate. In a period of four

1 years twenty-four new native centres have been established
2 in Canada and the needs are still far from being met.

3 Most of our people come to the
4 city looking for one of two things: a chance to better
5 their economic status or a place to hide from the
6 frustrations of reserve life.

7 On reserves where there is
8 little or no economic self-sufficiency, little or no
9 meaningful involvement in decision-making, little or no
10 comprehension of the impenetrable bureaucracy, the
11 self-image of native people is very low.

12 So they come to the city,
13 frequently with unrealistic expectations. In many
14 cases, they have very little experience in coping, and
15 they quickly fall into the poverty cycle of unemployment,
16 depression, and alcohol abuse.

17 The loss of culture, community,
18 and self-identity lead to alcohol, courts, and violent
19 deaths. The beginning of a solution must be to preserve
20 community, culture and identity. The Dene and Inuit are
21 seeking, are demanding the chance to both preserve and
22 enrich their own cultures. These cultures are intrin-
23 sically based on the land. Dispossessed of their lands,
24 they will inevitably join the thousands of displaced
25 native people in our urban centres. The cry is strong;
26 native people want to become equal participating members
27 of Canadian society while preserving their native heri-
28 tage.

29 Many statistics have been
30 compiled to indicate how serious the situation is for

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1 native people in the cities - for people who are both
2 physically and morally displaced. But public hearings
3 often become a testing ground for creative use of
4 statistical data. History or hindsight tells the truth
5 more clearly. Every Indian and Inuit community at one
6 time or another has experienced the oncome of unwanted
7 or uncomprehended development. The site of Toronto,
8 for example, was purchased from a local band for 10
9 shillings - can anyone suppose that these Indians under-
10 stood they were selling their land, their freedom, their
11 culture for a few shillings? It is no wonder that the
12 Dene and Inuit will not accept a cash settlement, but
13 want control of a least part of their traditional lands
14 which they own by aboriginal title. They can see the
15 tragedy of displacement and loss of culture without
16 meaningful replacements. We, as native people and
17 Canadian citizens, cannot allow this experience to
18 happen even one more time.

19 Today we are taking part in one
20 of the most important democratic events this country has
21 ever experienced. The Federal Government has created
22 this Inquiry to allow Canadian citizens across the nation
23 to participate in decision-making. The Federal Govern-
24 ment must be able to hear the overwhelming plea from
25 native and non-native Canadians to postpone major develop-
26 ment until land settlements have been fairly negotiated,
27 until a creditable evaluation of oil and gas deposits has
28 been formulated, and until environment-protection tech-
29 nology can cope with some of the serious threats to our
30 north.

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Here, at this Inquiry, we have a chance to take part in the implementation of participatory democracy through a new thoughtful approach to "progress" that does not cast "development" versus environment, minority versus majority. There is room in this country for the implementation of many different types of development. Technological advance need not preclude creative development in social, economic, and political spheres.

We challenge the Canadian government to respond to this opportunity in good faith: to wait for Justice Berger's recommendations and to act on them.

This might be the last chance to begin to change an ugly (mismanaged) history into a positive future for all Canadians.

WITNESS ANAQUOD: Mr. Berger, with your permission, I would like to call upon Yvonne to -- she did our presentation in Yellowknife last February and do you have anything else that you wanted to add on, Yvonne?

WITNESS ALLEN KISOUN: Mr. Berger, we, the Northwest Territories Youth Association, presented our brief earlier this year. We're again represented here today to show our support to NAFC's goals, especially ones of stimulating and encouraging participation of native peoples in the political, cultural, social, economic, and educational developments.

As we have stated before, we feel that if given the opportunity, we, the youth, can be

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1 a great source of creative energy. It is our main
2 interest to channel these energies through creative
3 organizations such as Friendship Centres and produce
4 in the youth, the attributes of meaningful leadership
5 and citizenship. We trust that your recommendations
6 will not endanger our future, as our main aim is to
7 protect our present and future rights as the decision-
8 makers of our forefathers' land.

9 THE COMMISSIONER: Thank you
10 very much.

11 WITNESS ANAQUOD: That's all
12 for our presentation, Mr. Berger. I'd like to say
13 thank you again.

14 THE COMMISSIONER: Thank you.

15 (SUBMISSION OF NATIONAL ASSOCIATION OF FRIENDSHIP
16 CENTRES - DEL ANAQUOD, ROGER OBONSOWIN, YVONNE
17 ALLEN KISOUN - MARKED EXHIBIT C-568)

18 (WITNESSES ASIDE)

19 MR. WADDELL: Mr. Commissioner,
20 I'd like to file two other briefs that we won't be able
21 to add on to the list. These are additional briefs.
22 One is from Mr. L.A.C.O. Hunt, who has a brief here and
23 indicates that he had experience in the north beginning
24 in 1928, so I'd like to file that brief with Miss
25 Hutchinson.

26 (SUBMISSION OF L.A.C.O. HUNT - MARKED EXHIBIT C-565)

27 The other is a brief from Mr.
28 Paul McRae, Member of Parliament, Fort Williams,
29 Ontario who is Parliamentary Secretary to the Postmaster
30 General. I don't think we'll have time to hear him
today, so we'll file that as well.

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(SUBMISSION OF PAUL McRAE, MEMBER OF PARLIAMENT -
MARKED EXHIBIT C-566)

I would call upon the next brief on our list. I think
at this point I'd like to call upon the OXFAM brief if
I might.

THEO HILLS, sworn:

THE WITNESS: I am Theo Hills,
representing OXFAM-Canada.

OXFAM-Canada appreciates this
opportunity to appear before the Inquiry. One of the
most critical aspects of the proposed Mackenzie Valley
pipeline is its socio-economic impact on the north. The
issues raised by this aspect of the Inquiry are vital
to northerners. But, as well, they pose real develop-
ment alternatives that are increasingly relevant to all
Canadians. The large number of briefs which have been
presented over the past several weeks as the Inquiry
moves through several cities across Canada have demon-
strated an intense concern among southern Canadians for
these critical issues.

OXFAM-Canada has been active
during the past 10 years working with people in the
Third World through long-term development projects
which confront some of the immediate injustices of
poverty in their daily lives. Moreover, as an active
participant in the international OXFAM movement, we have
had available to us a wealth of international experience
gained over three decades. Through this direct involve-
ment in the problems of development/underdevelopment, a

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1 prespective on our work has emerged which has shaped our
2 goals and programme in developing nations and in Canada.
3 We are convinced that this experience is directly
4 relevant to the broader issues now before the Inquiry.

5 In the projects we have
6 supported, whether in India or Bangladesh, the Andean
7 region or with the liberation movements of Southern
8 Africa, OXFAM has sought to work with the poorest
9 sections of the population in both rural and urban areas.
10 Our commitment has always been to give material
11 assistance to their aspirations for social justice and
12 greater equality within their own societies.

13 But equally important, this
14 experience has taught us to deepen our concern for
15 social justice with the recognition that one of the
16 central causes of underdevelopment is the existence of
17 indigenous and external elites who use their economic
18 and political power to impose "development priorities"
19 on these societies. Such priorities often strengthen
20 the economic and social positions of these elites
21 within developing societies at the expense of the poor
22 and marginalized populations. In other words, the poor-
23 est of these populations, who daily face the conditions
24 of material poverty, also lack the political power to
25 realize their interests in a more just and equitable
26 social order.

27 In Bangladesh, for example,
28 nearly half the rural population are landless or own
29 small uneconomic plots. Unable to maintain a subsis-
30 tence level of income, the poorest peasant is bound to

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1 the wealthy peasant and moneylender through increasing
2 debt in order to purchase the grain he is unable to
3 grow. At the same time, the control of land, agricul-
4 tural labour and rural credit by the elite within Bangla-
5 desh imposes social, economic and political obstacles
6 for a programme to redistribute land on a co-operative
7 basis. Without redistribution of land, the landless and
8 poor can have no secure and independent economic base
9 to sustain them. With control over land and power rest-
10 ing in the hands of others, the real needs of those most
11 oppressed - for adequate shelter, nutrition, health and
12 education - can never be met.

13 By creating the conditions for
14 relative self-reliance, indigenously determined, long-
15 term development projects may also develop the self-
16 confidence and awareness of the oppressed to assert
17 their longer-term interests in the national political,
18 economic and social spheres. Along with this under-
19 standing comes the realization that any nation-wide
20 amelioration of the conditions of poverty requires a
21 thorough going change in the social and economic struc-
22 tures that sustain dependency and exploitation.
23 Development projects do not in themselves generate such
24 structural transformations. What they can do is create
25 the awareness of their necessity to offer a model for
26 real alternatives. We shall demonstrate that these
27 perspectives are directly relevant to our involvement
28 in the Mackenzie Valley.

29 Closely related to the trans-
30 formation in the nature and understanding of our work

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1 overseas has been the development of our programmes in
2 Canada. Public education and political action programmes
3 in the three regions of OXFAM-Canada have sought to
4 broaden the awareness of Canadians of the dimensions and
5 causes of poverty, malnutrition and illiteracy as well
6 as to emphasize the importance of effecting meaningful
7 policy changes in Canada's economic and political
8 relationships with developing nations.

9 OXFAM's education and political
10 action programmes have generated a response among Cana-
11 dians not only because of a humanitarian concern, but
12 also because we feel Canadians share a common ground with
13 those seeking social justice in the Third World. Just
14 as powerful external economic elites have distorted
15 development in the Third World, these same elites in the
16 industrial nations have distorted their own economies,
17 most prominently through the agencies of global corpora-
18 tions supported by large governments. As a resource
19 hinterland for metropolitan industrial nations, this
20 distortion has also occurred in Canada. The most obvious
21 victims of this process of development have been Canada's
22 native people as well as the urban and rural poor. Their
23 situation is characterized by those same conditions of
24 underdevelopment that we have experienced in the Third
25 World. And it is for this reason that material and
26 other support for these groups are consistent with
27 OXFAM's aims and objectives.

28 OXFAM-Canada's involvement
29 with Canadian native people goes back to 1970, the year
30 in which we funded Project Talking Bird - a project

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1 involving initial organizational work in both western
2 and eastern Arctic communities, especially among the
3 Inuit. Project Talking Bird was especially useful in
4 helping to build local affiliates of the Inuit Tapirisat
5 of Canada in the eastern Arctic.

6 This initial involvement with
7 Canada's native people in 1970 was motivated by a
8 genuine humanitarian response to their plight, by a
9 concern for their physical and psychological oppression.
10 But this concern was sharpened in the years following
11 in the awareness that the causes of poverty, hunger,
12 malnutrition, etc., among native people in Canada were
13 remarkably similar to the causes underlying underdevelop-
14 ment in the Third World.

15 Just as the societies and
16 economies of indigenous peoples in the Third World had
17 been disrupted, distorted and weakened during the
18 periods of conquest, colonialism and neo-colonialism by
19 the intervention of the industrial countries seeking
20 resources for their own interest, so too in Canada the
21 appropriation of land resources by companies, governments,
22 and individuals led to the distortion, disruption and
23 eventual destruction of the indigenous economies and
24 societies of Canada's native people. They were pushed
25 aside in the process of nation-building and profit-
26 building, sometimes exterminated, sometimes conquered,
27 more often forced onto reserves and put under the
28 charge of the Federal Government. The colonization of
29 the Third World has had its parallel in this country.
30 What is most unsettling, however, is that this internal

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1 colonialism directed at the native people of Canada has
2 not ended, even in the present day.

3 It is in this context that
4 OXFAM-Canada saw that its experience and policies in
5 encouraging development among communities in the Third
6 World were directly relevant to a similar challenge
7 among Canadian native people. In the past two years
8 and in response to requests from native organizations,
9 OXFAM has again been able to give practical expression
10 to its long-standing concern for native development in
11 Canada, through financial and other support for native
12 peoples' projects.

13 In 1974, The Indian Brotherhood
14 of the N.W.T. approached OXFAM. They were determined to
15 seek a land settlement in the N.W.T. different from all
16 previous native land settlements. They sought a contin-
17 uing role in both the planning and the benefits of
18 developing their ancient northern homeland. The
19 mechanism for ensuring themselves of a place in the
20 future economic, social and political life of Canada's
21 north would be continuing ownership of their land. All
22 previous Canadian treaties with native people, up to and
23 including the James Bay Settlement, have been instruments
24 for extinguishing aboriginal rights to the land. The
25 result of this extinguishment was that the dominant
26 non-native Canadian society pushed ahead with its own
27 kind of 'development' while native people became outcasts
28 and pensioners.

29 OXFAM-Canada was attracted by
30 several aspects of this proposal put forward by the Dene

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1 people. First it was a grass roots movement -- the
2 impetus and demand for this kind of a land settlement
3 came from the communities. The near universal support
4 for such an approach is shown by the response of hun-
5 dreds of individuals to this Inquiry when it visits
6 native communities.

7 Secondly, the Dene have made a
8 significant breakthrough in uniting the status, non-
9 status and Metis people of the N.W.T. In most parts of
10 Canada, 'treaty' Indians keep themselves separated from
11 'non-status' and Metis people. This division is promoted
12 and encouraged by the policy of our Federal Government
13 which refuses to deal with these groups as one. In the
14 N.W.T., the Dene made it clear from the start that they
15 sought a settlement for all people of Indian ancestry.
16 So strongly did they make this point that the Federal
17 Government agreed for the first time in modern Canadian
18 history to negotiate with both groups together.

19 Thirdly and lastly, OXFAM-Canada
20 was asked to support only those segments of the Indian
21 Brotherhood's work which the Federal Government had
22 refused to fund.

23 In June 1975, OXFAM agreed to a
24 project grant of \$140,000 over a two year period to fund
25 economic studies related to a land claim settlement in
26 the N.W.T. Part of that grant will be used to pay for
27 independent analysis of the economic potential of land
28 under claim.

29 The largest portion will fund a
30 series of workshops in which the Dene will develop their

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1 own concepts of community-based development. By
2 deciding what kind of development they want, they will
3 be able to work out the specific nature of the land
4 settlement that would be needed to make it possible.
5 In this way, they will be sure that development alter-
6 natives will be compatible with their own lifestyle and
7 needs.

8 It is our understanding that
9 this process, which is a critical process, is now well
10 under way within the Brotherhood. But a process by
11 which people themselves endeavour to take control over
12 their own lives and future is necessarily a time-consuming
13 one. To deny the Dene the time they need is to risk
14 serious damage to their future. The Dene position of
15 "no pipeline before a land settlement" is surely a
16 minimal demand which must be respected.

17 Consistent with OXFAM-Canada's
18 desire to develop an educational programme around its
19 major projects, we appointed a full time staff member in
20 July 1975 to act as a liaison person between OXFAM and
21 the Indian Brotherhood of the N.W.T. The responsibility
22 of the liaison officer has been to examine the situation
23 in the Mackenzie Valley through direct experience in the
24 field, and to translate that understanding into an
25 education programme for southern Canadians in the
26 Province of Ontario. The programme began in October 1975
27 and continues today.

28 Our involvement in the Mackenzie
29 Valley since 1974 has given OXFAM-Canada the opportunity
30 to analyze the dynamics of development in the region and

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1 to articulate, with the benefit of our experience else-
2 where, what conditions are essential if social equality
3 and justice are to be guaranteed to the Dene of the
4 north. An independent economic base suited to the
5 present capacities of the native people of the Mackenzie
6 Valley and sufficient to provide for both their present
7 and their future development is one condition that is
8 absolutely necessary. The second is a measure of self-
9 determination that will allow the Dene to determine their
10 own development priorities and that will at the same
11 time secure their direct participation in other develop-
12 ment decisions within the region.

13 Land and self-determination
14 have existed for the Dene through most of their history
15 and even in large measure in the present day. They
16 continue to have a land base and the control they have
17 had de facto over this land has allowed them to maintain
18 their economy and the society which is built on it.
19 Government policy and corporate activity has often
20 weakened the integrity of their way of life, but the
21 fact that this externally initiated development has been,
22 in the past, sporadic rather than comprehensive, has
23 given the Dene the space to keep their society together
24 and to avoid the symptoms of social disintegration that
25 have been the fate of native people in southern Canada.
26 Industrial training and employment programmes and govern-
27 ment education systems have not altered the fact that the
28 Dene have been marginalized from the development process
29 in the Mackenzie Valley. It has been their fortune that
30 thus far this process has not engulfed the north, that

T. Hills

1 industry and government have ignored this last frontier
2 sufficiently to leave a margin enough for the Dene to
3 sustain themselves on their own resources.

4 The future holds a different
5 prospect, however, for the conquest of the last frontier
6 has begun. Development of northern energy reserves and
7 exploitation of northern mineral resources threatens
8 to erode the margin that has underwritten the Dene's
9 survival up to now. That erosion comes in the form of
10 direct destruction of their economic base as the wild-
11 life, the fish, the terrain, the air, in short, the
12 renewable resources on which they depend suffer under
13 the environmental damage of development projects. But
14 it also comes (and perhaps more significantly) in the
15 form of social impacts as diverse as alcoholism, prosti-
16 tution, and short-term employment that draws people away
17 from the land and away from their communities only to
18 throw them back there when employment opportunities dry
19 up.

20 Government policy as it relates
21 to northern native people gives no basis for hope that
22 this process will be reversed. The mandate of the Depart-
23 ment of Indian and Northern Affairs -- to extinguish the
24 Dene's aboriginal title in exchange for reserves and
25 monetary compensation -- does not offer an economic base
26 capable of supporting Dene society. The protected lands
27 will be too small; usufructory rights on unprotected
28 lands will lose their value as 'development' decimates
29 renewable resources; and monetary compensation, insuffi-
30 cient to begin with, will not come within an integrated

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development plan worked out by the Dene necessary to maximize its usefulness. Moreover, the chronic failure of government programmes, directed at assimilating native people within the dominant, non-native society, closes off what might be an alternative source for the satisfaction of the material, if not the social and cultural needs, of the Dene. The future of the Dene under a land settlement, as it is being advanced by the Federal Government, will be too little different from what is now the present-day reality for most native people in southern Canada -- unproductive reserves, emigration to the metropolitan centres; in both places welfare, alcoholism, violence, suicide, demoralization. The injustice of this situation is inescapable. The need for an alternative is clear.

A land settlement that recognizes the aboriginal title of the Dene to their traditional lands and that invests them with the power to chart their own course for the future is an alternative, consistent with the goals of social equality and justice that form the foundation of OXFAM-Canada's work. This demand by the Dene to control their own lives and to chart their own future course constitutes, we believe, the essence of the Dene Declaration and the reason why OXFAM-Canada strongly supports it. The land will provide the material base, and the self-determination will provide the institutional foundation for the Dene to meet their development needs. Without the latter, power over the lives of the Dene will continue to rest in the hands of Canadian governments which have consistently shown them-

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selves -- whether through ignorance or insensitivity -- to be incapable of wielding power beneficially. Political rights that give the Dene control over development on an on-going basis in the Mackenzie Valley must be fundamental to any just land settlement. Without ownership of the land and of the rights to its renewable and non-renewable resources, the self-determination of the Dene will lack an economic base and will be vacuous. Both land and self-determination are important; both are necessary.

The alternatives are clear.

This is not a debate about legalities, but about social justice. The history of colonialism and exploitation, whose consequences are so evident in the Third World and regrettably are also evident in the treatment of native people in Canada, must not be repeated in the Mackenzie Valley. For what this Inquiry is considering is not only the right to cultural survival of the Dene, but their material and social survival as well. As basic human rights, these must be guaranteed to them.

Thank you, Mr. Commissioner.

THE COMMISSIONER: Thank you very much, Mr. Hills.

(SUBMISSION OF OXFAM-CANADA - THEO HILLS - MARIE
HILLIER C-50)

(WITNESS ASIDE)

MR. WADDELL: Well, Mr.

Commissioner, we still have some more briefs to hear this morning. It is lunchtime, however, and I would have to ask these people to come back at 2 o'clock.

1 I wonder if I could speak to the Bell's Corners United
2 Church Group, Mr. Porter from Stelco, Mrs. Reitan, and
3 Dr. Pottle from Ten Thousand Days just after we adjourn.

4 THE COMMISSIONER: Well, ladies
5 and gentlemen, I'm sorry that it's impossible to hear
6 everyone. We're sitting today at 10, again at 2, and
7 again this evening at 8, and there are only so many
8 hours in the day, so all we can do is the best we can.

9 But I think those of you who don't get an opportunity
10 to present your brief to the public should know that my
11 staff and I examine all the briefs in any event, even
12 if they are not read here at the hearing, so that you
13 shouldn't feel that the time and trouble you've taken
14 to prepare a brief have been wasted in any way, even if
15 you don't get a chance to read it here. I should say
16 that we felt we could only take a month to go through
17 these main centres of southern Canada and we allocated
18 the time in each city according to the number of
19 requests we had received in advance to present briefs,
20 so that's why we are spending two days in Ottawa and only
21 two days. In any event, I think you realize that certain
22 themes are struck on each side of the issues that we're
23 discussing, and even though you may not get an opportunity
24 to present your brief here in public, many of the things
25 that you may have intended to say have been referred to
26 by others, though not necessarily in the words you would
27 have used yourself. So, I think if you bear that in
28 mind, you'll realize that we are likely to get an
29 examination of the full range of opinions on all of these
30 issues. So, we'll adjourn until 2, and then we'll carry

1 on after that. Mr. Waddell?

2 MR. WADDELL: Yes, sir, we'll
3 show the film on the Inquiry's work last summer in the
4 Northwest Territories and the Yukon Territory and that
5 will be shown at 1 o'clock for anybody who's interested
6 in it.

7 THE COMMISSIONER: In this
8 room?

9 MR. WADDELL: Here. Yes.

10 THE COMMISSIONER: Yes. The
11 film about the Inquiry will be shown in this room at
12 1 o'clock this afternoon if you'd like to see that film.
13 (PROCEEDINGS ADJOURNED TO 2:00 P.M.)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

1 THE COMMISSIONER: Well,
2 ladies and gentlemen, I'll call our hearing to order
3 this afternoon. As you know, the Mackenzie Valley
4 Pipeline Inquiry has been holding hearings in Northern
5 Canada for 14 months, and we have set aside one month,
6 because we received a multitude of requests from
7 people who live in Southern Canada, who wished an
8 opportunity to be heard.

9 So the Inquiry which has the
10 task of assessing the social, environmental and
11 economic impact of the proposed gas pipeline from the
12 Arctic running along the Mackenzie Valley to southern
13 Canada and the U.S., so the Inquiry which has that task
14 has come to Ottawa to consider the views that you who
15 live here wish to express on the issues of national
16 policy that confront all of us.

17 Bear in mind that the
18 Inquiry's task is not merely to assess the likely
19 impact of a gas pipeline, but to consider as well
20 what impact there would be if an oil pipeline followed
21 a gas pipeline, that is, what the likely impact from a
22 social, economic and environmental point of view would
23 be if we were to establish an energy corridor from the
24 Arctic, running to the mid-Continent.

25 The National Energy Board has
26 the job, of course, of dealing with questions of gas
27 supply, Canadian gas requirements, Canada's capacity
28 to export gas and so forth. In the final analysis, it
29 will be for the Government of Canada, the people
30 elected to govern to decide what decisions to make,

1 to determine whether there should be a gas pipeline
2 built, to determine whether there should be an energy
3 corridor established. That is the responsibility of
4 those elected to govern.

5 The task of this Inquiry is to
6 gather the evidence, find the facts to enable the
7 Government of Canada to make an informed judgment on
8 these questions. So we'll ask those of you then who
9 wish to say something this afternoon to come forward,
10 and Mr. Waddell will indicate who we are going to hear
11 first.

12 MR. WADDELL: Yes, Mr.
13 Commissioner. I should say something about the proced-
14 ure that we have adopted here in our southern Canadian
15 hearings. There will be no cross-examination of the
16 witnesses here in the south, because we've sought to
17 keep the hearing informal, however the major parti-
18 cipants who are represented here, some of them by
19 counsel, the Arctic Gas and Foothills Pipe Lines, the
20 Northwest Territories Native Brotherhood, Metis
21 Association and the Canadian Arctic Resources Committee,
22 they will have a chance to comment at the end of the
23 day's procedure on the briefs that have been presented.

24 Now, we advertised in the
25 papers of southern Canada, including Ottawa, sometime
26 ago, and asked people or organizations who wished to
27 submit a brief, to let us know so we could schedule
28 our hearings in the south, and so the briefs we'll be
29 hearing this afternoon are people that have already
30 been scheduled. If there is extra time, we will try to

A. Fisher

1 hear from extra briefs that have come in. If we don't
2 have time to hear from those briefs, sir, we will file
3 them and you will get a chance to read them and look
4 at them closely.

5 So I would like to call our
6 briefs for this afternoon, and I should say that some
7 of the briefs are left-over briefs from this morning
8 that we didn't get to. I would like to call as the
9 first brief, The Steel Company of Canada. Douglas
10 Porter?

11 ALEC FISHER, Sworn:

12
13 THE WITNESS: Mr.

14 Commissioner, the Steel Company of Canada is most
15 pleased to have the opportunity of participating in
16 this Inquiry today, and I should mention that I am
17 not Mr. Porter, although he is with me, but I am Alec
18 Fisher, Vice-President of Corporate Planning and
19 research for the Steel Company of Canada.

20 Stelco is well aware of the
21 complexities of the oil and natural gas supply/demand
22 situation which is receiving a great deal of attention
23 in Canada today by many parties. It is a very serious
24 matter because it affects the future of all Canadians.

25 Stelco agrees with the National
26 Energy Board contentions that domestic oil and natural
27 gas demand will outstrip domestic supply in the fore-
28 seeable future, if the latter is dependent on current
29 Western Canada sources alone. The options open to
30 Canadians on the supply side are to develop and

1 transport natural gas and eventually oil from the
2 Arctic areas, or increase dependence upon other count-
3 ries for oil and liquid natural gas; and on the demand
4 side, either conservation or reduction of industrial
5 growth and employment opportunities.

6 Dependence upon other count-
7 ries and reduction in industrial growth and employment
8 opportunities are not, in our opinion, in the best
9 interests of Canada. In Stelco's opinion, it will take
10 a combination of both conservation and development of
11 northern supplies of natural gas and oil in order not
12 to drastically affect the economic base of the country.
13 As a major consumer of all forms of energy, Stelco's
14 concern about continuity of supply of natural gas has
15 been documented with the National Energy Board. How-
16 ever, certain statements bear repeating.

17 In its Statement of Interest
18 to the National Energy Board relevant to the Mackenzie
19 Valley Pipeline Hearing, which was submitted on June
20 23, 1975, Stelco asserted that it, and I quote,

21 "has an interest in supporting the principle
22 that natural gas should be moved to markets
23 in southern Canada by the pipeline system
24 which will provide the lowest transportation
25 costs."

26 Also that, and I quote,

27 "Stelco supports any proposal to move
28 natural gas found in the Canadian Arctic
29 to Canadian customers as expeditiously as
30 possible."

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foresees additional capital outlays for this purpose. Use of natural gas provides an essential contribution unmatched by any other energy source to the continued realization of environmental standards. Natural gas is therefore vitally important to Stelco.

Metallurgical coal is the source of 68 percent of Stelco's total energy needs. Natural gas is the source of 21 percent, refined petroleum provides 6 percent, and 5 percent is supplied by electrical power. About one-third of all natural gas employed by Stelco is devoted to processes which are not adaptable to alternate energy sources.

The United States is the source of nearly all the three and a half million tons of metallurgical coal which Stelco employs annually. Stelco is endeavouring to reduce this dependence on outside sources by utilizing Nova Scotia and Western coal for its future needs, but this development will take place over a number of years. The United States is also the source of the bulk of the steam coal which is employed in electrical power generation in Ontario. If domestic supplies of oil and gas are allowed to diminish, it can be readily seen that Stelco would be even more dependent on imports for its energy needs. Natural gas from Arctic regions offers a viable solution to counteract this trend.

Much is spoken and written about the early benefits to be expected from energy developed from solar and geothermal sources and from synthetic fuels. The United States Federal Energy

1 Administration has cautioned that country in these
2 terms, and I quote:

3 "Solar, geothermal and synthetic fuels
4 will make only a small contribution to
5 domestic energy supplies by 1985. The
6 major contribution from solar, geothermal
7 and synthetic fuels will not be felt
8 until after 1990."

9 Stelco agrees that a reduction in energy demand growth
10 can be achieved in Canada through an aggressive
11 approach to conservation by all parties. The magni-
12 tude of these savings will increase over the next
13 decade, but in Stelco's opinion will not be sufficient
14 to prevent curtailment of industrial growth and thus
15 new jobs, or serious balance of trade problems for
16 the country. Canada's steel industry has been and will
17 continue to be in the forefront of energy conservation.

18 Stelco, Algoma, Dominion
19 Foundries and Steel, Sidbec, Sysco and Sidney Steel
20 have formed the Ferrous Industry Energy Research Asso-
21 ciation, slanted toward energy research and efficiency.
22 At the Second Federal Conference on Industrial Energy
23 Conservation, F.E.R.A. as it is termed, and a number
24 of other industrial associations pledged themselves
25 toward attainment of energy conservation goals. In its
26 submission, F.E.R.A. stated in part, and I quote:

27 "The reputation of FERA companies for fuel
28 efficiency is well-known in the world's
29 steelmaking fraternity. Because iron
30 must be extracted from its ore and because

1 all steel processing must be done at ultra-
2 high temperatures, the production of raw
3 steel is energy intensive. As Canada's
4 total steel production rises to meet fore-
5 casted growth in demand, the total energy
6 required will increase. Conservation
7 will favourably influence the extent of
8 the increase."

9 And then another quotation:

10 "The FERA companies have a long history
11 of energy conservation motivated by aware-
12 ness that energy accounts for a substantial
13 portion of the cost of doing business. They
14 are committed to energy conservation in
15 recognition of its being sound business
16 and, as well, careful management of non-
17 renewable natural resources.

18 FERA's members unhesitatingly endorse
19 and support government endeavours directed
20 toward energy conservation. They are con-
21 fident that, given government-industry
22 cooperation in word and action, tangible
23 energy advantages to all Canadians are
24 attainable."

25
26 In addition to the foregoing
27 on the supply and demand situation, some comments on
28 the matter of steel pipe supply are appropriate.
29 Concern has been expressed to this Inquiry as to
30 whether Canada has the capability to furnish the steel

1 pipe necessary for the construction of a large dia-
2 meter natural gas pipeline from the Arctic to markets
3 in southern Canada. These concerns are understandable
4 and deserve responses. However, as Canada's largest
5 steelmaker and pipemaker, Stelco does not share these
6 concerns.

7 The Canadian steel industry,
8 particularly its basic producers, has substantial
9 expansion programs underway. Stelco, as an example,
10 will increase its production capacity by 1.35 million
11 tons when its new steel plant at Nanticoke on Lake
12 Erie comes on stream. Approximately 1,000 construct-
13 ion tradesmen are at work on the site at the present
14 time. It is, therefore, Stelco's contention that
15 enough basic steel will be available from Canadian
16 sources to prevent any disruption in the normal supply
17 of steel products to the Canadian market.

18 Stelco holds senior ranking
19 amid North America's foremost pipemakers. It is known
20 in the natural gas and oil transmission industry as a
21 major producer of quality steel line pipe. Stelco-made
22 steel line pipe is to be found in many of that
23 industry's pipeline systems in both Canada and the
24 United States. Stelco has an established and proven
25 record of integrated quality content.

26 As to the availability of
27 large diameter pipe, Stelco has placed in operation a
28 new ultra modern mill capable of producing steel pipe
29 up to 60 inches in diameter and wall thicknesses up to
30 1 1/8th inches from steel made to meet specifications

1 designed for Arctic service. Stelco is convinced that
2 from experience, the daily output from this mill will
3 be adequate to provide Canadian content in excess of
4 50 percent in any northern pipeline project. More
5 specific detail with regard to specifications, supply
6 and timing will, no doubt, be key considerations in
7 the deliberations of the National Energy Board.

8 Stelco would, however, at
9 this time indicate that in the design of its new mill,
10 major considerations were given to the achievement of
11 extremely high standards of product quality. A
12 highly efficient test and inspection system occupies
13 almost a third of the mill building. Modern ultrasonic
14 and x-ray testing methods are applied. A brochure
15 which is attached to this submission outlines this
16 facility and its product in more detail.

17 Stelco is confident that it
18 is fully capable of discharging those responsibilities
19 which may be awarded to it in connection with any forth-
20 coming northern natural gas transportation system.

21 In conclusion, Stelco, with
22 its long history of involvement in the development of
23 natural resources and in constructing large projects,
24 is convinced that capabilities and appropriate atti-
25 tudes exist among Canadians which will allow for the
26 achievement of a project such as the Mackenzie Valley
27 Pipeline in a manner that will be socially, environ-
28 mentally and economically acceptable to all Canadians
29 no matter where they reside.

30 Thank you, sir.

A. Fisher
J. Thompson

1 THE COMMISSIONER: Thank you,
2 Mr. Fisher. I wonder -- did you read the brief that
3 the Steelworkers' Union submitted to our Inquiry in
4 Yellowknife last fall? Did you have an opportunity?

5 A Yes I have.

6 Q So you were responding
7 then to their assertions about the likelihood of
8 Canadian manufacturers being hard to supply at that
9 time?

10 A Yes, we were going to
11 rebutt that statement.

12 THE COMMISSIONER: Thank you
13 very much.

14
15 (WITNESS ASIDE)

16
17 MR. WADDELL: Mr. Commissioner,
18 I would like to call next the brief from Bell's Corners
19 United Church, Andrew Monteith.

20 The brief will be given by
21 Ms. Jane Thompson. While she is being sworn in, Mr.
22 Commissioner, I have a phone message for Donald
23 MacDonald of the Presbyterian Church. He can pick it
24 up.

25
26 JANE THOMPSON, sworn:

27
28 THE COMMISSIONER: Go ahead.

29 THE WITNESS: Mr. Commissioner,
30 this brief has been prepared by The Service, Outreach,

1 and Social Action Committee of Bell's Corners United
2 Church, Ottawa. On behalf of the 1,031 members of
3 the congregation, we would like to extend to you our
4 appreciation and to the Canadian Government , for this
5 opportunity to express our thoughts on the social impact
6 of the Mackenzie Valley Pipeline. We feel that this
7 will be the most momentous Canadian resource develop-
8 ment undertaking since the opening of the West.

9 Your Inquiry is making us
10 aware, for the first time, of the broader issues
11 which surround the exploration and resource development
12 of our last frontier. Broader issues such as environ-
13 mental degradation, wasteful use of non-renewable
14 resources, material enrichment of one society at the
15 expense of another, and social disruption. Canadian
16 resource development, which is the subject of this
17 Inquiry, is but a domestic example of what we see and
18 deplore going on globally, where affluent societies of
19 the West exploit Third World countries for their
20 natural resources.

21 No modern historian, nor any
22 well-read person questions that Latin America, Africa,
23 much of the Middle East and Asia suffered from colonial-
24 ism, now replaced by what is termed economic imperial-
25 ism. Though many benefits, such as medicine, education,
26 and economic development accrued to the colonies, the
27 net result in their view has been negative. Despite
28 the benefits, millions of people in these lands are
29 under-nourished, powerless, and excluded from the possi-
30 bility of having a just and decent living.

1 Through the United Nations,
2 we hear the Third World demanding a fair share of the
3 world's wealth. We also hear voices from our own land
4 making demands. What are they demanding of us, and of
5 you, sir? They are imploring us not to repeat the
6 mistakes of the past, not to exploit this last frontier
7 for our material enrichment at their expense.

8 1976 is the year of the New
9 International Economic Order, which seeks to bring
10 economic justice to the majority of humanity held capt-
11 ive by poverty and malnutrition because of the resource
12 hungry greed of the minority of the world's peoples.
13 Let not our apparently insatiable appetite for energy
14 blind us to the pleas for justice by our native peoples.
15 It is time we listened to them, to try to understand
16 what they are saying as they face this critical time
17 in their history.

18 We have learned that since
19 the arrival of the European, there has been a history
20 of unjust exploitation of our native peoples. Treaties
21 were signed which enabled us to get what we wanted with
22 no regard for their needs and desires. Research
23 carried out by Rene Fumoleau indicates that the valid-
24 ity of at least two of the Treaties is questionable.

25 James Wah-shee points out
26 that the Dene were made Canadians by decree and not by
27 free choice. It has taken us centuries to develop a
28 form of government, a way of organizing society and an
29 educational system which, in the main, satisfies our
30 needs. It seems logical that the native peoples also

1 have developed over the centuries, a social order and
 2 a set of values which is right for them. However, we
 3 have automatically assumed that what is good for us is
 4 also good for our native peoples, but spokesmen for
 5 their various groups have told us that our way is not
 6 suited to their established traditions and way of life.
 7 They have a right to say how their land should be used
 8 and to determine their life-style. We therefore
 9 support their claim for a just land settlement before
 10 any decision is made regarding the proposed pipeline.

11 It is significant to note at
 12 this point, sir, that the similarity in content of
 13 briefs already submitted to you is unavoidable. The
 14 news media, material from the Inquiry itself, and other
 15 sources inform us of this momentous undertaking and
 16 the concept that there must be fair play for the
 17 north.

18 We make no excuse for lack
 19 of originality, we can only state what we believe to
 20 be the truth.

21 We are fortunate here in
 22 Ottawa having access to the applications of both Cana-
 23 dian Arctic Gas and Foothills, as well as the trans-
 24 cripts of the community hearings and the first part of
 25 Phase IV, concerned with the social and economic impact.
 26 It is clear from the evidence of Phase -- it is clear
 27 that the evidence of Phase IV reflects a goal of justice,
 28 there is no other interpretation. In weighing the evi-
 29 dence, we maintain that the claims and desires of the
 30 native peoples are valid. Therefore, we respectfully

1 submit the following recommendations:

2 1. That the Northern Native
3 Peoples receive a just land settlement mutually agree-
4 able to both parties concerned, with adequate hunting,
5 fishing and trapping rights, before any decision is
6 made in regard to the proposed pipeline.

7 2. That the Northern Native
8 Peoples obtain a significant voice in the decision
9 making process, with regard to the exploitation of
10 natural resources, with fair royalties in return for
11 any extraction of these resources.

12 3. That the Northern Native
13 Peoples acquire the right to self-determination
14 through new educational and political institutions.

15 We believe that these
16 recommendations should lead to the establishment of a
17 native peoples' nation, within Confederation, with
18 such rights and privileges as are necessary to preserve
19 their preferred way of life.

20 Mr. Berger, we are deeply
21 aware of the far-reaching consequences of your deliber-
22 ations in this matter. We are also aware, as Christians,
23 that for justice to be given to our northern native
24 peoples, sacrifice by southern Canadians will be neces-
25 sary. We therefore support a policy of conservation
26 of existing supplies of energy, and a cut-back in our
27 demands for non-renewable resources, in order to pre-
28 vent social, environmental and spiritual degradation
29 which in the past has followed upon the exploitation
30 and colonialization of many of the world's peoples.

1 We have a unique opportunity
2 here in Canada to show the world that it is possible
3 to break with the exploitive colonial practice of the
4 past and deal fairly and justly with our native peoples.

5 As Christians, we believe in
6 the right of every man to live in freedom, with dignity
7 and self-respect. We have heard our northern peoples'
8 pleas for these rights and we support them.

9 We respectfully urge that in
10 the solution to this complex problem there will be,
11 not only natural justice, but social justice as well.

12 Thank you for this opportunity
13 to present our views. Thank you for your kind
14 attention.

15 THE COMMISSIONER: Thank you.
16

17 (SUBMISSION BY BELL'S CORNERS UNITED CHURCH
18 - JANE THOMPSON - MARKED AS EXHIBIT C-571)
19

20 (WITNESS ASIDE)
21

22 MR. WADDELL: Next I would
23 call Mrs. Kai Reitan from Ottawa.

24 While she is being sworn in,
25 Mr. Commissioner, I should say for the people that
26 have arrived late, that we are still dealing with some
27 briefs that were left over this morning. We'll get
28 to them shortly, to their briefs.

29 Also sir, there are materials
30 of the Inquiry outside for any of the people of the

1 audience that wish to pick them up when they are
2 leaving.

3 THE COMMISSIONER: Is the
4 P.A. working?

5 MR. WADDELL: The P.A. is
6 working, sir.

7
8 MRS. KAI REITAN, sworn:

9
10 THE WITNESS: My name is
11 Kai Reitan, and Mr. Justice Berger, this is a critique
12 of the final report of the Transportation Corridor
13 Study, which was done by Pemcan Engineering Services
14 for the Gas Arctic Systems Study Group, and by the
15 Canadian National Railways on the Mackenzie Valley.
16 The final report that I took this critique from was
17 dated 1971, thus it's now five years old or nearly so.

18 My brief has nothing whatso-
19 ever to do with Foothills Pipe Line's proporsal, of
20 which I know very little. This is strictly from the
21 Gas Arctic Systems Study Group.

22 This brief was written ori-
23 ginally for the Lougheed Government in Alberta in 1973.
24 They buried it. Since then, Dr. Russell Pendergast,
25 who is one of Canada's leading economists, has urged
26 me repeatedly to present this critique to the Federal
27 Government and to the public at large. Due to the lack
28 of time, we're running late, I'm going to just hit a few
29 points. This brief is in three sections. The three
30 sections are possible community changes. I think this

1 has been covered extremely well in the two days, or the
2 day and a half that I've been here.

3 The second point is technical
4 and environmental considerations, which has just been
5 touched upon in my hearing, and the third part is some
6 comments on the capital costs section.

7 Now, I'm going to just hit
8 mostly the technical and environmental considerations.
9 At the beginning, it should be stated that because
10 this type of transportation corridor has never before
11 been attempted in such magnitude or in such an environ-
12 ment, that many of the figures and facts presented
13 both in the reports and by me, can only be educated
14 guesses, nothing more. From some experience in Alaska
15 with Morrison-Knudsen, which at one time was the
16 world's largest construction company in roads, highways,
17 bridges, et cetera, in the accounting department, I
18 have found that estimates given by engineers tend to
19 reflect the fondest desires of their own hearts, and
20 not necessarily do they take into account the facts
21 at hand, if indeed they know enough of the actual
22 facts before they begin. These engineers are not
23 deliberately trying to deceive, not usually, but it
24 must be remembered that they too are only human, and
25 therefore subject to the same human errors as are the
26 rest of us.

27 Generally, engineering errors
28 can be attributed to the overlooking of some facts that
29 seems minor at the time, but which turns out to be of
30 major importance as the work begins. Other normal

1 errors occur in estimating the geology of the area to
2 be traversed. Usually this comes about through hasty
3 surveying of some one section of the route, assuming
4 that it is more or less correlated to some other
5 section which it resembles closely, and which has been
6 thoroughly surveyed, when the unpleasant surprise is
7 discovered that this particular section has its own
8 difficult peculiarities, and that none of these, or
9 only some of them, were foreseen. Frantic manoeuvring
10 then takes place to make up for this oversight. These
11 manoeuvres are what cause gross cost increases in new
12 ventures such as the Mackenzie Valley Transportation
13 Corridor.

14 A good look at the cost sheets
15 of any construction company's books from only one
16 project, and a comparison of these figures with the
17 engineers' original estimates, piece by piece, will
18 bear out some of the above statements. I truly wish
19 that I had at hand the cost sheets used to prepare a
20 project completed by Morrison-Knudsen on St. Lawrence
21 Island in the Bering Straits on a site called Savoonga
22 which was the name of the nearest Eskimo Village.
23 During the time of this project, wage rates for this
24 type of work, and particularly for this style of
25 isolation, skyrocketed. The amenities seemingly deserved
26 by the men subjected to this isolation, in the view
27 of their individual unions, also skyrocketed, meaning
28 that suddenly M-K was put in the position of having to
29 hire a DC3, the smallest plane allowed to fly over
30 that portion of the Bering Straits, to fly in a load

1 of fresh lettuce and tomatoes for the salad-starved
2 men, who had threatened a mini-mutiny unless this
3 request was complied with. The cost of the round trip
4 of the DC3 was \$2,000.00 per trip. Several trips were
5 made in just one season. This particular incident was
6 only a minor case. The cost of long-distance tele-
7 phone calls for men unable to see their families at
8 regular intervals were \$20,000.00 per month or more,
9 yet Savoonga was considered a relatively small job.
10 The Mackenzie Valley Corridor cannot be considered
11 small, in any light.

12 Another thing is the perverse
13 mobility, and that means where men go out to a job,
14 guaranteeing they will stay a certain length of time,
15 are trained on the job, and then find they cannot hack
16 it so they leave. You cannot tie them down and hold
17 them there, therefore they must be allowed to go and
18 new men brought in. They must again be trained all
19 over again, now that's perverse mobility. Those costs
20 will have to be built into the costs because they
21 haven't been included yet.

22 Now for those of you who are
23 following, I am switching over to page 3. Okay, now
24 there's a small quote here from the Transportation
25 Corridor Study that I just want to read.

26 "A Transportation Corridor would have a
27 significant impact on all three levels
28 of government. The inflow of southern
29 construction workers, the possible
30 establishment of a district headquarters

1 at Fort Simpson and a major operating
2 centre for pipelines at Norman Wells will
3 increase the demand for government ser-
4 vices. Community development planning,
5 educational facilities and housing will
6 be required. In addition, increased
7 staff will be necessary to monitor the
8 environment, protect the game resources
9 and handle the increased transportation
10 activity."

11 Now, this is the key sentence,

12 "The corridor development may require
13 an allocation of costs between the
14 government and the potential users."

15 Now only the builders of this
16 pipeline require the services, yet in all probability,
17 we will be expected to pay for them in toto.

18 Now I am not going to carry
19 on too much in that vein. If you would like to turn
20 over to page 8, we'll get into the technical and
21 environmental considerations.

22 In the Preface of Volume I,
23 it is clearly stated that the chief reason behind the
24 building of pipelines down the Mackenzie Valley will
25 be to supply the U.S. market. The report seeks only
26 to justify this basic premise and to consolidate the
27 building of the pipelines with the building of roads
28 and/or a railroad, in the same corridor, in order to
29 cut the original expense and to service these pipelines.

30 Please note that Pemcan was

1 hired only to investigate the advantages, not the dis-
2 advantages of such a corridor. Two points immediately
3 stand out in reading Pemcan's section on the geology
4 of the region to be traversed. One is that only 255
5 holes were drilled, and then only to a depth of 20
6 feet each, and this is less than one hole per mile of
7 the route along its entire length. Do the engineers
8 really know what type of terrain they will be traver-
9 sing?

10 The other point is that
11 statements are made regarding the water drainage along
12 this route, with the rather offhand comments being
13 that generally it is poor. One must remember that
14 this is in a region of discontinuous permafrost, where
15 in the southern area the earth constantly freezes and
16 then thaws again, and in the northern area, it is
17 continuously more or less frozen. Again, having lived
18 and worked in Alaska in this same type of climate, I
19 am extremely apprehensive about whether sufficient
20 plans have been made to take care of the spring break-
21 up, and the terrific problems of water runoff that
22 always attend this season of the year.

23 In the north, spring thaws are
24 times of terror and immobility for those who live
25 there. The earth becomes as a giant sponge, swallowing
26 everything that does not sit on thick layers of gravel.
27 Even these thick layers are themselves eventually
28 swallowed in one year, or two, or even three, depending
29 on their depth and the type of soil under them and how
30 the drainage is in that particular spot. Roads built

on this spongy, slippery soil must have many, many times the layers of gravel for a base than would be used for roads anywhere in southern Canada.

The earth twists and turns, hills slide into the valleys ever so slowly, but the road goes along with them. Water oozes up from the ground in huge quantities and carries parts of the road-bed with it as it seeks a lower level. The ground thaws at differing rates within a few feet, and heaves up whole sections of the road-bed, high into the air, leaving gaps in this ribbon of gravel that cuts through the muskeg. Maintenance costs will undoubtedly be higher, or as high, as the original cost of construction over a period of several years. Who's going to pay for this?

Now the report speaks knowingly of different types of gravel to be found along the proposed route, but buried in among this data is another offhand remark that most of this gravel is moderately to highly susceptible to frost. It's not the kind of gravel that one builds a road with. On page 1-3 of Volume I it reads,

"Granular materials are not common and are unevenly distributed. They contain little or no silt or clay sizes and are relatively unaffected by frost action."

Page 1-4 continues:

"Granular soils are most suitable for use as fill, but less satisfactory materials classed here as 'mixed grain

1 size soils' can probably be used more
2 economically with appropriate modifi-
3 cations to design or construction prac-
4 tice."

5 Not being an engineer, I will
6 not attempt to debate the issue. But being a layper-
7 son who has driven over many of these roads over a
8 number of years, I can mention one incident in parti-
9 cular. A 226 mile road was constructed between Anchor-
10 age and Homer, Alaska, on the tip of the Kenai
11 Peninsula, by a rival construction company, one not so
12 picky about the gravel they used as Morrison-Knudsen
13 was. Our company was building up a spit out into the
14 Bay at Homer, Ketchimak Bay, so I had several occasions
15 to drive this stretch of road. The most memorable
16 drive took place just three days after the construct-
17 ion company sold the completed job to the State of
18 Alaska. That is when the road is in the best condition
19 it will ever be in. It took me 32 hours, five flat
20 tires and many forays into the muskeg itself to avoid
21 holes which had appeared in those three days that
22 would have neatly hidden a gravel truck, not just a
23 pickup. I had with me, luckily, the Chief Information
24 Officer of the State, a friend coming down for a visit,
25 who was so appalled at the condition of this new road,
26 that she saw to it that this was made one of the prime
27 election issues in the forthcoming campaign.

28 The chief reason for all the
29 roadbed problems was that fine gravel had been used,
30 where very coarse to coarse should have been hauled in,

1 at greater expense, of course. An interesting side-
2 light to that election, the Governor who had allowed
3 this to occur, lost by a slight margin, when he was
4 thought to be a shoo-in. This fine gravel is merely
5 washed away by the fierce action of water, and is not
6 heavy enough to give a solid base when situated on
7 shifting earth. It can be piled high and wide and deep,
8 but the eventual action more closely resembles that
9 of a sandy beach than of solid rock.

10 Now there's another incident
11 that happened in Alberta in 1972, when the A.R.R.,
12 which is the Alberta Railroad, miles and miles of their
13 track was just washed away and the railroad had to be
14 discontinued for a long period of time while it was
15 completely rebuilt, and that was this exact same
16 problem.

17 In conclusion, it would seem
18 that there are still too many unknowns regarding the
19 terrain, the climate and geotechnical conditions along
20 the route, to allow for this corridor's hasty construct-
21 ion. The designs have not even been fully worked out
22 for the pipelines, and yet on page 1-25, it is
23 blithely stated that the road could be finished in one
24 and one-half years of all season work, and this for a
25 365 mile all-weather gravel surface road with all its
26 attendant bridges over the rushing water.

27 These engineers must be
28 eternal optimists to not have seen or mentioned the
29 great natural barriers and phenomena that regularly
30 occur in the far north. Man and his ways are

insignificant by comparison to mountains, rocks, muskeg, tundra and the mighty rivers that must be crossed. Mosquitos alone can drive a man mad in the summer, to say nothing of black flies and others of the insect world. Continual darkness in the winter months eats at one's sanity continuously. Spring becomes a mixed blessing -- it is welcomed for the light it brings, but thoroughly despised for the immobility it imposes. Autumn is perhaps the best for it's harvest time for berries, the sun is still there, but waning, and the work pace is frantic to complete what must be done before snow covers the whole.

Of course, some sections of this new roadway are going to be easier to construct than are other sections, but this does not negate the duty and responsibility to plan well for those areas that will be especially difficult. Northern countries all around the world have run into our same problems, sometimes in little bits and pieces, but have we bothered to consult them about their successes and failures? You just mentioned that you had been consulting the Russian scientists and engineers.

Now, Norway has had a lot of experience with things going on in the north. I just came from there this past January. Finland has had a great deal of experience with climates much like our northern -- Northwest Territories, and I suggest that possibly they could be consulted.

Okay, one point only on the capital cost section, and that is that on page 1-9 to

1 1-24 of Volume III, they go onto the different points
2 about building the four different types of roads. Now,
3 it should be noted that the "clear and grub" per mile
4 figures for Group 1 roads, that's the worst, are just
5 about equal to the total cost figures -- I'm sorry,
6 number 1 roads are the best, number 4 are the worst.
7 The figures for clear and grub on Group 1 are just
8 about equal to the total cost figures for Group 4 roads.
9 The analogy can probably be made that the Group 4 roads
10 will merely be bulldozed trails across whatever terrain
11 happens to be there.

12 In conclusion, I would like
13 to ask some questions. Who will own the pipeline?
14 Which market will it serve first, in case of conflict?
15 Who will pay for maintenance of the line, of the corri-
16 dor, of the roads? Who will clean up the mess left
17 after construction? Who will clean up any spillage,
18 and how fast and how thoroughly? Don't forget those
19 pipelines, one's going to be heated and one cooled,
20 and they're going to be shaken by the convolutions of
21 the earth again, and these monitoring stations are
22 going to be a long ways apart, and therefore their
23 spillage will cover a rather large area.

24 Who will be the construction
25 workers? Any natives among them, perhaps on a per-
26 centage basis, hired and trained on the job? Who will
27 bring law and order and keep it? Will women, who will
28 be very scarce in the north, will women be honoured
29 or pawned, and who gives their word on this, and who
30 will enforce it?

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(WITNESS ASIDE)

MR. WADDELL: The next group I would call is an Ottawa group by the name of "Ten Thousand Days".

DR. H. L. POTTLE, Sworn:

THE COMMISSIONER: Yes, sir?

THE WITNESS: Mr. Commissioner, we are grateful to you for enabling us to share in this historic Canadian occasion.

Ten Thousand Days is the name of an Ottawa inter-church group, affiliated nationally with an organization, church organization, Ten Days for World Development, which has focused chiefly on the needs and aspirations of the socially and economically disadvantaged peoples. Over the past few years, we have become more acutely aware that we are the direct descendants of exploiters. We now realize, undoubtedly much less and much later than we should have, that the human resources of what are now the new nations, as well as those of our own native peoples, have been ignored for centuries. It is beginning to dawn upon us, with some agitation of mind and spirit, that at the critical points of human destiny, now for example, the contributions of the poor people are just as perceptive and just as essential for the unity, for the sanity and peace of the world as ours, at least.

1 We had an intimation of this
2 fact at this Inquiry yesterday afternoon from a
3 representative of our Canadian native community. On
4 this we are prepared to change our basic attitudes
5 right to the roots. We shall be no better than one
6 more colonial regime, and shall continue to deny basic
7 rights to the first citizens of Canada.

8 The legal battles preceding
9 the settlement of the Inuit and the Indians in the
10 James Bay area, the appearance of Minamata disease
11 among Indians in Ontario and Quebec, and the various
12 presentations of the native peoples to your Inquiry,
13 sir, have all reminded us that we have a responsibility
14 to support their demands for that kind of husbandry of
15 resources that respects the rights of the first citizens
16 of this country and the fragile Arctic ecology.

17 Regrettably, the history of
18 Indians in Canada shows that policies and programs
19 apparently intended for their protection, have too
20 often denied them the material resources adequate for
21 the organic development of their natural way of life.
22 The implementation of the various treaties, in effect,
23 may have restricted their choice, that is to say,
24 either to retain their traditional socio-economic
25 system and culture apart from those who now rule this
26 country, or to participate in our economic system
27 while at the same time, retaining their own social
28 customs.

29 We move on now to look at the
30 stewardship of energy resources. The recent report by

1 the Federal Ministry of Energy, Mines and Resources,
2 entitled "An Energy Strategy for Canada", states that
3 the "use of energy is essential to the attainment of
4 a high quality of life in Canada". We question the
5 justification for this statement, and we question also
6 the proportion of Canadians to which it applies.
7 Does it apply to those who, because they live in areas
8 of high unemployment, lack the opportunity to work for
9 the income essential for subsistence needs of food,
10 clothing and shelter? Does it apply to the majority
11 of Treaty Indians, Metis or Inuit? Or does it apply
12 chiefly to those residents of this rich land for whom
13 home ownership and at least one car per family are
14 taken for granted?

15 While it is beyond the scope
16 of your Inquiry, sir, we submit that the Federal
17 Government knowing that energy resources are uncomfort-
18 ably finite, should allocate sufficient funds, through
19 the Science Council of Canada or the National Research
20 Council to hasten the efficient development of alter-
21 native renewable sources of energy such as tidal power,
22 wind, solar, biomass and geothermal energy.

23 Undoubtedly, much of the
24 factual material which was discussed at the 1972 United
25 Nations Conference on the Human Environment, was
26 available some months earlier, for example, through
27 the production publication of Only One Earth, of which
28 Barbara Ward was co-author, an unofficial study
29 commissioned for the conference which met in Stockholm
30 in '72.

1 Yet in 1971, the then Federal
2 Minister of Energy, the Honourable Joe Greene, told us
3 that Canada had 923 years supply of oil and 323 years
4 of gas reserves. However, in 1974, reports from the
5 Federal Government indicate that remaining proven oil
6 and gas reserves will be exhausted in a decade.

7 We now ask the question, is
8 there a real or a contrived energy shortage? We
9 wonder whether the oil shortage in Canada actually
10 developed within three years, or whether the "potential
11 shortage" in 1974 was, in part, a reflection of the
12 concern of transnational oil companies with the success-
13 ful campaign of the Organization of Petroleum Exporting
14 Countries to increase the world price of oil.

15 We wonder too, whether the
16 credibility of the oil industry may not be called in
17 question by the following events, and we recall three
18 such events. One, in 1967, Imperial Oil Limited, an
19 affiliate of EXXON, made known its disapproval of
20 certain recommendations of the Carter Royal Commission
21 on Taxation, by announcing that it would suspend a
22 major exploration program in the Mackenzie Delta pend-
23 ing the Federal Government's decision on these pro-
24 posals. A few weeks later, the then Finance Minister,
25 the Honourable Mitchell Sharp stated that there would
26 be no major changes in the tax law affecting resource
27 industries.

28 Number two. In the fall of
29 1974, the Syncrude partners, that is to say, Imperial
30 Oil, Cities Service, Atlantic Richfield and Gulf, oil

1 companies with headquarters in the United States, were
2 able to use the fear of a shortfall in domestic oil
3 supplies to negotiate better terms from the Canadian
4 government. When Atlantic Richfield withdrew from the
5 project, the remaining partners stated that the pro-
6 ject would be abandoned, unless a new partner could be
7 found. The federal government, and the governments of
8 Alberta and Ontario responded with investment loans,
9 tax concessions, depreciation allowances and provision
10 of infrastructure for Syncrude, with a total value
11 estimated at 1.5 billion dollars. Although this invest-
12 ment appears substantial, the investing governments
13 do not exercise majority control in Syncrude.

14 Number three. The energy
15 industry agreed to help explore the Arctic only because
16 the Federal Government offered to form Panarctic, and
17 provide 45 percent of the funds required. Panarctic
18 now is a major influence in exploration of energy
19 resources in the north.

20 We now speak briefly of job
21 creation in the Arctic. The shortage of accessible
22 energy resources is a major reason cited by the Federal
23 Government and industry representatives for approval
24 of a Mackenzie Valley pipeline. Another reason is
25 the provision of job opportunities for the native
26 peoples. But a pipeline would provide mainly pick and
27 shovel jobs during the construction period only.

28 Construction of a railway, if
29 the need for the transportation of Arctic gas is
30 proven, could supply two-way transportation of people

1 and goods, to as well as from, the north. Moreover,
2 a railway could be a continuing source of employment
3 for people in the north, and it might be less damaging
4 to the environment, as indicated in a study by the
5 Canadian Institute of Guided Ground Transport. The
6 relevant study is entitled "Arctic Oil and Gas by Rail",
7 dated 1974, and is available from the Canadian Railway
8 Labour Association.

9 The overall failure of industry
10 and government to create appropriate job opportunities
11 which could be integrated with the traditional culture
12 of native peoples is well known. Given the gap between
13 the technological requirements of the oil and gas
14 industry on the one hand, and the formal education of
15 native peoples on the other, few job opportunities
16 should be expected to occur for them in the near
17 future.

18 Finally, sir, our recommend-
19 ations. We recognize that the native peoples have
20 already in several settings presented to you their
21 positions concerning the proposed Mackenzie Valley
22 Pipeline. Our intervention is mainly to underline our
23 firm support for their position.

24 Ten Thousand Days therefore
25 proposes that a moratorium of sufficient time be pro-
26 vided:

27 1. To allow settlement of
28 land claims of native peoples in the Northwest Terri-
29 tories as an effective step towards their achievement
30 of permanent bargaining power.

1 The next brief then will be
2 from the Native Council of Canada, Mr. Fred Jobin.

3
4 FRED JOBIN, Sworn:

5
6 THE WITNESS: Good afternoon,
7 Mr. Berger, ladies and gentlemen. My name is Fred
8 Jobin. I'm the Secretary-Treasurer for the Native
9 Council of Canada.

10 The Native Council of Canada
11 at this time would like to take this opportunity to
12 thank Mr. Berger for allowing us to give this present-
13 ation.

14 It was late in the afternoon
15 of Monday, May 17th when I began to write and to dis-
16 cuss this submission with a friend. I did not know
17 then that Nelson Small Legs had been found, dead by his
18 own hand. Nelson's brother was reported in the news-
19 paper to have said, and I quote,

20 "That when his brother, Nelson, had spoken
21 to the Berger Inquiry in Calgary last
22 Friday, 'it was the straw that broke the
23 camel's back. My brother could see what
24 was happening to the Indians in the
25 Northwest Territories. He could see
26 it's similar to what we had 100 years
27 ago."

28 The newspaper report continued,
29 and I quote:

30 "Nelson Small Legs had warned the Inquiry

1 of the impact of the Mackenzie Valley
2 Pipeline. Indians would use violence
3 as a last resort, if construction began
4 before northern native land claims were
5 settled."

6 There is no doubt that this
7 competent, stable, extremely sensitive young man has
8 sent to larger society, a message from native people.
9 Here, Mr. Berger, is what I wrote that night before I
10 knew about Nelson Small Legs' communication.

11 At a recent meeting of the
12 Public Relations Society in Ottawa on Freedom of
13 Information, someone said, and I quote,

14 "Twenty years ago you would not have
15 had the Mackenzie Pipeline discussed,
16 but a decision would have been made with
17 very little public information."

18 This is probably a true statement. One of the most
19 important reasons that it is a true statement is
20 because today we have citizens' groups which we did not
21 have 20 years ago. We had citizens' groups 20 years
22 ago, but they did not have much influence. Today,
23 those groups have increased their membership and their
24 drive to be heard, and this, we believe, reflects the
25 changing values and the changing awareness of people
26 throughout Canada.

27 Native people have organized
28 themselves and are speaking out more than some other
29 segments of the society. The reason is because native
30 people really do have something to say. Today, there

1 are more and more people, leaders, academics, ordinary
2 citizens, who are saying much the same type of thing
3 as native people have said all along.

4 A very astute government saw
5 this rising tide of concerned citizens and paid atten-
6 tion. Indeed, it spawned something called participatory
7 democracy. Out of that scene of participatory democracy,
8 which was highlighted in the 1968 federal election,
9 came some policies and strategies which resulted in
10 programs such as the CORE funding program for native
11 associations and other groups.

12 The Organization of the Indian
13 Brotherhood of the Northwest Territories and the Metis
14 Association of the Northwest Territories, for example,
15 coincided with the beginning of planning for the
16 Mackenzie Gas pipeline in the Federal Department of
17 Indian Affairs and Northern Development, Energy, Mines
18 and Resources, and Environment. There was an inform-
19 ation program which disseminated the information avail-
20 able, but what was somewhat shocking about the whole
21 thing, was that so much information was not available.

22 One of the pieces of inform-
23 ation included in that program was the information that
24 the government was considering whether to have an
25 Inquiry under the Territorial Lands Act. That decision
26 was made and you were appointed. You, Mr. Berger, have
27 insisted that certain information in the hands of
28 government and industry should be made available. More-
29 over, you decided to hold hearings in all of the
30 settlements in the Northwest Territories, and the Yukon,

1 which would be affected by the proposed pipeline.

2 We know that there was some
3 very influential people who recommended against holding
4 informal hearings in the settlements. These decisions
5 of yours, in our view , gives two fundamental require-
6 ments for what we refer to as participatory democracy.
7 First, citizens must have access to all the information,
8 and second, they must have the opportunity to discuss
9 that information and to give back their information
10 and opinions, and thereby participate in the decision
11 making processes in matters that affect them. You
12 have paid very close attention to these requirements.
13 Indeed, you have insisted on those two requirements,
14 and we must commend you, because we believe that this
15 is the first time that anybody has made a real adequate
16 effort to create such a comprehensive participative
17 process.

18 We know that flattery will get
19 us nowhere, so now we come to the crunch. Will it do
20 any good? We have seen what has happened with regard
21 to off-shore drilling in the Beaufort Sea. We had
22 access to some pretty good information on this matter,
23 and although it was not a full scale inquiry, we took
24 every opportunity to have our say.

25 We wrote to the Minister of
26 Indian Affairs and Northern Development on the matter
27 two years ago, urging him not to permit drilling. We
28 wrote again a few months ago, reiterating that request.
29 You may understand when I say that we have become so
30 cynical, that we now believe that it matters little

1 what your recommendations are. They will, of course,
2 have historical value after the pipeline is built, and
3 we have realized that the importance of our policies
4 of greed consumption.

5 We have been unable to commu-
6 nicate to the politicians and bureaucrats of the Federal
7 Government, our terror at the prospect of the destruct-
8 ion of native people in the Mackenzie Valley. I know
9 that you have heard this over and over, but I believe
10 this cannot be said in too many ways or too often.
11 The process of social deterioration in the Mackenzie
12 Valley has already begun, as a result of activities
13 which have come before the actual construction of the
14 pipeline. But something else has been happening.
15 There has been a resurgence of hope because of the
16 development of the Dene nation concept by the Dene
17 people in the Northwest Territories.

18 The Dene people concept has
19 been completely misunderstood, because of semantic
20 difficulties, and because there is a difficulty in
21 getting certain people to think differently about the
22 world we live in. You, Mr. Berger, listened well to
23 the native people throughout the north and in the south,
24 and I believe that you understood what we are talking
25 about. I believe you will do your best to communicate
26 what we have said to the Government of Canada, but
27 will the Government hear? Will the federal bureaucrats
28 hear and understand? We hope so, because we are doing
29 our level best to get the message across in every
30 peaceful way we know and can afford.

1 I suppose if I am to get the
2 attention of the press, I should make extreme and
3 ridiculous statements like a certain public official
4 in Fort Whoop-Up, at the confluence of the Bow and
5 Elbow Rivers in the Alberta Foothills. I suppose to
6 get the attention of the press I would have to say
7 the Metis will take up arms and march again. Let's
8 put this perfectly clear. We do not have an Army, we
9 do not even have a large number of people ready to go
10 underground and practice terrorism.

11 I don't know all the dynamics
12 of how terrorists are born. I'm 25 years of age, and
13 I find myself moving more and more towards a loss of
14 rationality, or perhaps more properly, towards the
15 development of a new rationality. Perhaps my more
16 militant friends, who are at this point, relatively
17 unorganized and undirected, are on the right track.
18 Perhaps I am wrong for trying to work through the
19 system and work to improve that system. If I cannot
20 even make myself understood, if I cannot make somebody
21 else understand how it feels for a whole people to lose
22 everything, their land, their language, their culture,
23 their spirits and souls.

24 When we talk about wishing
25 to participate in the Canadian mosaic, and at the same
26 time preserve our culture, we are accused of being
27 separatists. Surely everybody knows that it is not
28 the indigenous people of this land, the people who were
29 here before any Europeans came, who are separatists.
30 We came with the land, we are part of it. Why does the

majority of society say we have no rights? Why, when everybody knows we use the land in a special and appropriate way? Obviously, it is because of the naked self-interest of people who don't know anything about enoughness, people who only know more and more and more of everything.

Sir Jeffrey Vickers talked about communication at various levels, in a talk he gave to the Third World Symposium at Expo '74 in November, 1974, he said, and I quote:

"Consider first the explosive extension of our power to send signals. Within my lifetime, we have moved from the megaphone to the microphone; from the earliest silent film to satellite mediated T.V.; from the Howitzer shell to the hydrogen bomb. Let us not forget to include these last. Although threats are a low form of communication, they are an ancient and increasingly important one. The bomb at Hiroshima was designed primarily not as an act to destroy a city, but as a communication, to secure the capitulation of an empire. Not all our acts are also communication and they are often more important as communication than any acts."

In addition to the lowest forms of communication, which he describes as threats,

1 he speaks about four other levels, bargaining, requests,
2 persuasion and dialogue. Sir Jeffrey pointed out that
3 each ascending level of communications requires each
4 party both to understand the other better, and to trust
5 the other better.

6 He said, and I again quote:

7 "Trust is the fruit of experience, slow
8 to grow, quickly destroyed. It is also
9 destroyed not only by discovering
10 deliberate deceit. It may also be
11 eroded by discovering that the other is
12 prone to deceive himself or simply by
13 doubt about the rules to which the other
14 is committed. Mistake and deceit are
15 subtly related, but one's sense of
16 trust is of pre-eminent importance.
17 The parties must trust each other to
18 desire and to seek to preserve or re-
19 store whatever degree of trust is
20 needed by the level of their commu-
21 nications."

22 Sir Jeffrey does not recom-
23 mend communication by threat and neither do I, but
24 that kind of communication happens just about everywhere
25 in the world. I'm not an advocate of violence, but if
26 I am pushed to one side as a native leader, at say the
27 age of 28, I will be forced to sit on the sidelines
28 and watch more militant men take over. I'm going to
29 have to make some decisions. I must decide whether to
30 try to continue the fight in my own non-violent way,

1 or sit and do nothing, hoping that the non-native
2 majority will come to its senses and we can start over
3 again. Or join the non-native majority in spirit, at
4 least, and just go out and get everything I can for
5 myself now, without thought about the future of my
6 grandchildren, or join the militants and use violence
7 to communicate. I will have to make that decision when
8 the time comes, and the time is imminent.

9 We native leaders face elect-
10 ion each year. I face election or rejection at the
11 end of this month. The settlement of Dene rights is
12 absolutely vital, because the building of the pipeline,
13 the building of the railways, the building of the
14 highways, the building of gathering systems in the
15 Delta, the off-shore drilling in the Beaufort Sea, the
16 building of a new airport, new towns and the immigrat-
17 ion of thousands non-native southerners, will tear
18 through the Mackenzie Valley like a tornado, and rip
19 the native people to pieces.

20 Out of that devastation, a
21 festering bitterness will grow, just as the P.L.O.
22 grew out of refugee camps of the Palestinians.

23 God help us if those are the kinds of seeds
24 that are sown in our country.

25 Mr. Berger, this is as far as
26 I got that night, May 17th. I felt deeply that night
27 about those things which I said about violence as the
28 basic kind of communication. I kept hoping that what
29 I was saying was somehow not true. I wanted desperately
30 to put aside the knowledge I have, and cannot escape as

1 a native leader, knowledge about deep and dangerous
2 feelings of frustration felt by the people I represent.

3 What kind of communication
4 did Nelson Small Legs make? It is certainly not a
5 threat, because the violence was against himself, nor
6 was it any of the other levels of communication des-
7 cribed by Sir Jeffrey Vickers. Perhaps it was the
8 communication of an even higher level, a level which
9 our Prime Minister understands.

10 I just returned from the
11 Habitat Conference in Vancouver, where the Prime
12 Minister said, and I quote:

13 "We will thus have not only to tolerate
14 one another, but to love one another in
15 the way that will require of us our
16 unprecedented desire to change."

17 We believe that Nelson Small Legs was terrorized by
18 the reality he saw. We believe he saw mankind going
19 down the drain, unless we learn to understand and trust
20 each other, or in Mr. Trudeau's words love each other,
21 mankind is in deep trouble.

22 What Nelson Small Legs did,
23 he did in the interests of all people, not just native
24 people. Has anybody heard? If the Prime Minister
25 heard, can he practice what he preached at Habitat?
26 Can he take some action? Will he take some action, or
27 does he just talk?

28 In the past few months, the
29 Native Council of Canada has said very clearly to the
30 government of Canada, that some action was required

1 with respect to native rights and claims. We have
2 asked for reaffirmation of the aboriginal rights of
3 the Metis and Non-Status Indians in Canada, and as
4 taxpaying Canadian citizens, we have asked for funding
5 which would allow us to do the necessary research to
6 further define these rights, and formulate our own
7 claims.

8 We do not oppose the pipeline,
9 nor do we oppose all of the development that will
10 follow, providing that there is a settlement of Dene
11 rights and claims prior to any further developmental
12 activities. If exploiters are allowed to undertake
13 these large-scale activities in the Mackenzie, the
14 native people of Canada will consider it an act of
15 violence by the government against approximately one
16 million of its own citizens. The native people are
17 united on this issue.

18 I know that many people in
19 southern Canada do not understand us when we describe
20 developmental activities as violent acts. It is not
21 possible for people in Montreal, Toronto, Winnipeg,
22 Calgary and Vancouver to experience first hand, the
23 conflict which takes place when they send their con-
24 struction armies into the hinterlands to take
25 resources.

26 Many of the people in the
27 dominant society who do not see the results of these
28 actions are able to dismiss the whole thing by saying
29 simply that anything which happens to native people
30 as a result of these development activities, is the

1 fault of native people themselves, because they are
2 unable to instantly change and become like the
3 developers. Where in the world is this expected of a
4 group of people? Oh, there are a few places like
5 Brazil, but we are in Canada, and we have a Commission
6 of Inquiry, and we have an opportunity to communicate
7 with the public and with the government.

8 So we will say again what it
9 is that we want for the Dene people of the Northwest
10 Territories, and for all other native people in Canada
11 who are threatened by action which will cause them big
12 damage. The overall purpose of our struggle is sur-
13 vival. If the Dene people are to survive, they must
14 have some control over the things that happen to them,
15 including those things which they are constantly told
16 are for their own good.

17 Some of the worst things that
18 has ever happened to us were for our own good. We must
19 decide what is for our own good, we must protect our
20 own interests. History has shown us that past arrange-
21 ments and existing arrangements have been totally
22 unsatisfactory. We must have new structures which
23 will allow the Dene people, for example, to have a land
24 base and to run their communities in a way which, by
25 their very means of operation, we will ensure a quality
26 life and provide for development of their culture in
27 directions which they choose.

28 Those directions will, of
29 course, be determined according to our perception of
30 reality. Naturally, we will be constrained by the

1 reality of our minority position in the whole of
2 Canada, but we will insist that we will make the
3 decisions in those geographical areas, which we con-
4 sider to be absolutely necessary for our survival.

5 What I have just said applies
6 to those vast areas of this country which are being,
7 or are about to be, exploited at an accelerated rate.
8 In many other more developed parts of the country,
9 which I have said do not apply to land except in cer-
10 tain specific cases where native people have lost
11 their land as a result of fraudulent dealings. In
12 those geographical areas, mostly in the south and in
13 urban areas, we are seeking access to communication
14 and educational facilities, and participative processes
15 of government, which will allow us to maintain and
16 develop our own unique culture. We are diverse amongst
17 ourselves, but vis-a-vis the majority of society,
18 there is a great and growing unity amongst us in North
19 America and in the world.

20 The focus of attention is on
21 you, Mr. Berger, and your Inquiry, because here in
22 northern Canada we have two great issues coming to-
23 gether. They are the rights of indigenous people
24 throughout the world, and the exploitation of the
25 biosphere. I do not believe that I am overstating the
26 case when I say that Canada's decision with respect
27 to the Mackenzie gas pipeline is a historic moment
28 in history, of not just Canada, but of all mankind.

29 We have lived under the threat
30 of a nuclear war since World War II. We have avoided

1 that terror, but there is another kind of terror which
2 may be even more threatening. That is, if we continue
3 to ignore human rights, including, of course, native
4 rights. And to ignore the fact of a finite world, we
5 may soon vanish from the universe as a result of
6 violence amongst ourselves.

7 Understand, I am not speaking
8 here about armies fighting. I'm speaking about
9 violence within individual cultures, such as the so-
10 called North American culture. North Americans must
11 now lock their doors, increase their police forces
12 and build bigger and better prisons to protect them-
13 selves from their own people. In our tribal groups
14 around this country, we didn't have to protect our-
15 selves from our tribal members. For those North
16 Americans who do not kill each other, it's quite
17 possible the rest of us will die from polluted waters,
18 air and food, overuse of drugs, and illness brought on
19 by stress.

20 The elders among the Dene
21 people used to live to a ripe old age. Most of them
22 were wise, active, fun-loving, beautiful people. Many
23 of our young people would like to become such elders.
24 Can anyone blame us for trying to make that possible?

25 Thank you.

26 THE COMMISSIONER: Thank you
27 very much, Mr. Jobin.
28

29 (SUBMISSION BY NATIVE COUNCIL OF CANADA -

30 FRED JOBIN - EXHIBIT NUMBER C-574)

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner,
could we adjourn now ten minutes for coffee? It's
being served in the lounge.

(PROCEEDINGS ADJOURNED FOR TEN MINUTES)

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(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well ladies and gentlemen, I'll call our hearing to order and in the time that remains to us this afternoon, we'll consider the views of those who will be speaking to us now, so carry on Mr. Waddell.

MR. WADDELL: Mr. Commissioner, before I call the next brief, I'd like to file two briefs with you. The first one is from the National Union of Students and the second one is from Edith L. A. Whetung, W-h-e-t-u-n-g, the City of Ottawa and the Curved Lake Reserves, Ottawa, Band number 329. I'd like to file that with Miss Hutchinson.

(SUBMISSION OF THE NATIONAL UNION OF STUDENTS
MARKED EXHIBIT C-575)

(SUBMISSION OF EDITH L. L. WHETUNG MARKED
EXHIBIT C-576)

MR. WADDELL: The next brief on our list is from the New Democratic Party and it will be presented by Stuart Leggatt who is a Member of Parliament for British Columbia constituency, New Westminster. Mr. Leggatt?

STUART LEGGATT, sworn;

THE WITNESS: Mr. Commissioner, I must say it's a pleasure to be here in front of you in these circumstances. I might say that I have a fairly broad smile on my face today. I had a Barrett button that I was wearing, but I wondered in all the circumstances whether it would be appropriate to continue to wear it. I didn't want to distract your-

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1 Mr. Commissioner, distract your attention.

2 I might say that this brief
3 is presented on behalf of the New Democratic Party
4 members of the Federal House of Commons. We have
5 taken a little time to review the terms of reference
6 of the Commission and while we would have liked to have
7 seen the terms of reference expanded to some extent,
8 we'll try to keep our remarks within those terms of
9 reference. But I hope Mr. Commissioner, you'll forgive
10 me if we deal with an alternate route -- the Alcan
11 route to some extent, and I hope there's enough ambiguity
12 if I could put it that way in the terms of reference
13 that I hope we can slide some evidence in about that.
14 But it is our position that the terms of reference
15 should clearly be expanded so there is no question
16 that your Commission is given full authority to investi-
17 gate that particular proposal which is presently before
18 the Federal Power Commission in the United States.

19 Now first of all, you've
20 received a good deal of evidence which concerns the
21 impact which the proposals of Canadian Arctic Gas Pipeline
22 and Foothills Pipe Lines will have in terms of a
23 deterioration of the native social order and its values,
24 and in terms of the fears of that community legitimately
25 has concerning their future, in the event that one of
26 these proposals proceeds. We therefore, firmly support
27 the principle of an equitable settlement of native claims
28 prior to the issuance of any permit for a pipeline, so
29 that native people may have an opportunity to have
30 control over and benefit from any development that may

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follow.

It's also our belief on a review of the evidence that the so-called beneficial impact of jobs for local people comes only as a very short-term benefit, and may result in long-term deterioration of the way of life of the people in the north. I might say that this position is firmly supported by our Member of Parliament for the Northwest Territories, Mr. Wally Firth who is presently travelling in his most extensive riding and is unable to be here, but wished me to express these views to you on his behalf.

We've also heard evidence concerning the environmental impact of development along the North Slope of the Yukon and Alaska, either along the coast or towards the interior skirting the Old Crow Flats. This is the weakest part of the environmental case put before you by Arctic Gas. A 48-inch pipeline and its attendant operation cannot pass through wildlife ranges of completely unspoiled nature, without serious and damaging effects. The fact that these lines would also pass across hundreds of trap-lines, streams and hunting areas is a clear disadvantage. The route would also proceed through several areas where rare and endangered species such as the peregrine falcon have their habitat.

The impact on the Porcupine caribou herd and the thousands of birds that migrate from the coast to molt, nest and raise their young would cause unacceptable and unpredictable impacts. This is particularly true since most of the routes you have before you

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1 would open complete wilderness and would open it
2 irreversibly.

3 Even the post-construction
4 activities from compressor station noise to operations
5 and maintenance will add to the increasing clamour of
6 progress in what was one of the last quiet and natural
7 areas of our country. We believe therefore, that
8 the impact, both social and environmental will be much
9 greater than that predicted by much of the evidence so
10 far presented. I have recently visited the Mackenzie
11 Delta to observe the present developments and their
12 impact and they are obviously at a beginning stage.
13 At the present time, people working on the rigs are flown
14 directly into Edmonton to avoid the social impact with
15 the native community. It seems to me that that's stark
16 evidence of the potential for social problems that will
17 multiply immensely should either the Foothills or the
18 Arctic Gas project proceed.

19 I'd now like to turn to the
20 problem of northern development from a southern per-
21 spective. One thing seems to me certain. We do have
22 time. Delays in the issuance of permits for rights-of
23 way, and delays in construction of any project gives us
24 an opportunity not only to carefully consider alternate
25 proposals for delivery of northern energy resources.
26 It gives us time to canvass alternate energy sources
27 themselves: coal gasification, wind, solar, tidal
28 power. These are all options that need further and
29 fuller investigation. I hope you'll note that I did
30 not mention nuclear power as a priority alternative.

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Arctic Gas and its supporters argue that there is an imminent need for gas in the Canadian market and they seem to have persuaded the National Energy Board to this position. I would suggest however, that two factors which undercut the case for haste in bringing gas to market have not been sufficiently considered in their judgment. First, the projections of demand are based on a growth of GNP that is exaggerated by at least two to three percent and this is based on our own research. There is no way that our economy will grow at the rate predicted and consequently, the demand for natural gas will be lower than anticipated. Secondly, the projections of supply ignore the fact that industry's prices for natural gas have spurred further southern exploration. The upshot is that our demand for natural gas should not require frontier gas, for roughly ten years after it's been projected.

The problem of any project is to get underway quickly to avoid competition. That is surely a problem only for the companies. It's not a consideration for the Canadian people and certainly not for the people of the north.

Other alternatives should be canvassed. There's the possibility of polar gas, of off-shore gas on the east coast, and last but not least, the Alcan route.

Now finally, time gives to the residents of the south an opportunity to review their own energy appetites and to consider the question of energy consumption. Professor Helliwell has made this

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1 argument more eloquently that I on several occasions
2 but we support it and I'd like to congratulate you Mr.
3 Commissioner for, to some extent, giving those of us
4 in the south an opportunity to look at the way we use
5 energy -- unfortunately far too wastefully.

6 Some time ago, a Gallup Poll
7 indicated a growing desire of the Canadian people for a
8 fair and equitable settlement of native claims and
9 support for a complete and thorough investigation of
10 these applications. Sometimes I think the public is far
11 ahead of politicians on this subject. There is a
12 point in this area however, where political reality does
13 come in. At the present time, Canada is as close to
14 making a commitment as it can to carrying U.S. energy
15 sources to the U.S. market. A pro forma treaty has been
16 initialled between Canada and the United States.

17 That brings me to the
18 subject of the Alcan route. This route is having a
19 growing popularity. It would bring Alaskan gas down
20 the Alyeska route to Fairbanks and ultimately tie into
21 both Alberta Gas Trunk and Westcoast Transmission.
22 This would of course envisage building a pipeline for
23 Alaskan gas along the existing rights-of-way of Alyeska
24 Oil and the Alaska highway. The impact would be
25 restricted to areas that have already been opened up,
26 and where the damage has already been done.

27 Now, this route is not without
28 environmental and social impact, but it does seem to
29 us well worth an intensive investigation by your
30 Commission. Firstly, rights-of-way already exist where

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1 damage has been done, and certainly the environmental
2 impact for example of a highway is higher than either
3 an oil or gas pipeline can be, and since the highway
4 is already in place, it would certainly reduce
5 environmental damage.

6 Secondly, such a route
7 can justify any of the various sizes of pipeline that
8 are being requested and our advice is that such a
9 route could run at the same cost as current proposals
10 because of the under-utilized laterals between Prudhoe
11 Bay to the delta.

12 Thirdly, this route would have
13 the advantage of a year-round ease of access, the
14 other routes, of course, being severely limited by
15 weather -- and would be much more feasible in terms of
16 construction and maintenance.

17 Finally because of the
18 existing projects that are already in place on the
19 route, there is much more knowledge of the area.
20 Therefore, the chance that contractors and operators
21 would be surprised by unpredictable conditions would
22 be less than in the case of the other proposals. I
23 would point out that the entire field of northern
24 project construction is in its infancy, and certainly
25 there is no question that on this route there would
26 be greater knowledge and less risk of unpredictable
27 damage.

28 We are not suggesting that
29 such a route does not have problems. What we are
30 suggesting is that in our view, it appears to have less

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1 problems than either the Foothills or the Canadian
2 Arctic Gas proposals. Certainly, I would think a
3 fundamental precondition of approval on such a
4 route would/^{be}complete and thorough hearings in the local
5 villages and the communities all along the route and
6 all over the area under your chairmanship, Mr. Commission-
7 er. We would not suggest the kind of kangaroo
8 consultations which were staged by petroleum companies
9 and by the Department of Indian and Northern Affairs
10 prior to the decision to drill in the Beaufort Sea.

11 A precondition to the
12 approval of an Alcan route must be of course again,
13 the complete settlement of native land claims, the
14 general approval of the residents and the natives, the
15 general approval of the entire population of the
16 Yukon in that area.

17 The Alcan proposal is particular-
18 ly attractive because it does not force on us a U.S.
19 continental energy policy. Canada would simply be
20 transporting U.S. energy resources to the United States'
21 market.

22 Let's face the reality that
23 Canadians do not need by any standard this gas for
24 many years. Certainly all the reserves presently indica-
25 ted in the delta or the Beaufort Sea cannot justify a
26 pipeline. I don't believe the Canadian people will
27 stand for a project that threatens the future of the
28 native people of the north and the environment of our
29 natural heritage.

30 I believe we have a chance in

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1 Canada to display a new approach to the development of
2 one of the last frontiers of the world. Our record
3 as developers and exploiters of frontier land, up
4 to this point, has been insensitive to say the least.
5 We as a country have an opportunity to demonstrate to
6 the world that we can develop our north in a civilized
7 and a humane and perhaps a unique way.

8 If I could paraphrase something
9 that you yourself have said Mr. Commissioner, I believe
10 the Canadian people agree that how we decide to treat
11 our north will say a good deal to the world about the
12 kind of people that we are. To simply continue hell-
13 bent in a rush for spoils will do no credit to us, and
14 will cause future generations of Canadians to look
15 upon us with disdain. We now have an opportunity to
16 demonstrate to our future generations that as a
17 country, we have changed. We have matured and
18 we have learned some of the lessons of the past and that
19 we can now begin to live in harmony both with our
20 environment and with our native population.

21 Thank you.

22 THE COMMISSIONER: Thank you
23 Mr. Leggatt.

24 (SUBMISSION OF NEW DEMOCRATIC PARTY - STUART
25 LEGGATT - MARKED EXHIBIT C-577)

26 (WITNESS ASIDE)

27 MR. WADDELL: Mr. Commissioner,
28 I'd like to call as our next witness, the Office of
29 Native Employment brief, to be presented by Bill
30 Shead. I wonder if I could speak to Dr. Schwarz up

B. Shead

here if he's here.

BILL SHEAD, sworn;

THE COMMISSIONER: Go ahead sir.

THE WITNESS: Thank you. By

way of introduction Mr. Commissioner, I'd like to clarify my position in speaking today. I am of Cree ancestry from Manitoba and have been in the Canadian Navy for 20 years. Since September, '75, I have been on secondment from the Department of National Defence to the Public Service Commission as coordinator of the Office of Native Employment.

The Office of Native Employment is an initiative of the Public Service Commission to increase participation of native peoples; this is status, non-status, Metis and Inuit, in policy and decision making positions in the Public Service that directly affect them, and ultimately the Canadian public.

In speaking today, I must speak as an individual. I cannot speak for the Office of Native Employment but rather because there is such a thing as an Office of Native Employment because of my association with that office, because of my native ancestry and because I share the conviction of my colleagues in that office that we as public servants are primarily responsible to the native public of Canada. In other words, we're involved in a system on behalf of the native people.

The purpose of my brief today is to highlight the lack of participation by native

B. Shead

1 people in general, and the northern natives in particular
2 and the decision and policy making processes affecting
3 them and ultimately all Canadians. I will deal with
4 the order of magnitude of that lack of participation.
5 What this probably means in the context of this
6 Inquiry, and what it should mean to all Canadians.

7 I have a number of background
8 data sources and they are all on classified documents
9 such as the Public Service Commission's annual report.
10 In dealing specifically with the Northwest Territories
11 and Yukon Territories, there is a wealth of information
12 available published by the Advisory Committee on Northern
13 Development, Department of Indian Affairs and specifical-
14 ly, there is a sub-committee of that major committee
15 the ACND called the Sub-Committee on the Employment
16 of Native Northerners.

17 Native participation in the
18 public service will be my first sort of kick at the
19 can. The Public Service of Canada has approximately
20 72,000 officer level positions of which only 348 are
21 held by native people. Of these, 80% or about 278 are
22 employed by the Department of Indian and Northern
23 Affairs. This would indicate that less than 0.5% of all
24 officer positions are held by people of native ancestry.
25 We estimate there are over 1 million native people in
26 Canada: 280,000 status, 750,000 non-status and Metis,
27 18,500 Inuit. This is roughly 4% of the total Canadian
28 population. Even on a proportionate representation
29 approximately 3,000 natives should hold positions in
30 the officer categories of the Public Service of Canada.

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In many Departments directly servicing the native community, few natives are involved in these responsible positions. For example, National Health and Welfare, Medical Services Branch, Indian Health Service Program employs less than a dozen and a half natives in officer level positions. Yet that program employs several hundred public servants in the officer category directly serving the native public.

There are several other such anomalies in the Public Service of Canada. In fact, I am perhaps an example of such an anomaly. I am the only naval officer in the Canadian Navy (regular force) of native ancestry and perhaps only one of two non-white naval officers. Still sticking with DND, the Royal Military College of Canada celebrates its 100th anniversary this year and it has yet to graduate one native. I use these examples not to be critical of the Departments concerned, but to dramatize the absence of native people in these areas of Canadian public life.

For the Northwest Territories and Yukon Territories, the Government of Canada in 1968 set a goal to increase the number of natives in public service in the north to 75% by 1977. Examining the data today, we see that less ^{than} 14% of all the public servants in the north are of native ancestry. It seems unlikely that they are going to make up the gap from 14 to 75% in one year.

Currently there is a study being completed for the Public Service by Impact Research on "The Factors Affecting Recruitment of Natives into

B. Shead

1 the Public Service of Canada." This report is due
2 to be delivered at the end of this month. It is being
3 prepared by Impact Research headed by Tony Belcourt,
4 past president of the Native Council of Canada. This
5 report may be of interest to this Inquiry.

6 I'd like to move on to native
7 participation in other areas. This lack of participa-
8 tion in public life that I've just indicated is
9 mirrored in the professions and in industry as well.
10 In Vancouver before you sir, Bill Wilson asked the
11 question:

12 "How many Indian doctors do you know?"
13 well, we know of seven, as well as four lawyers, a few
14 engineers, two or three company executives and a few
15 military officers. The professional associations and
16 schools have very strict professional standards and
17 selection procedures. Effectively, they close their
18 schools and training opportunities to all but the
19 rare native person.

20 Unions tend to be very
21 protective of job opportunities for their members, and
22 generally fail to accomodate local manpower resources.
23 I understand your Commission is specifically examining
24 the union issues. Additional comments here would be
25 redundant.

26 Employers or managers are
27 faced with difficult tasks to accomplish. Generally
28 they recruit the best manpower from wherever to accomp-
29 lish their objectives. They use the professional
30 associations and unions to ensure he has the best man-

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power available, but as a rule, he will not exploit his skill as a manager and accept the challenge of doing the job with "available" manpower.

Political parties in Canada, particularly the federal parties, have failed to attract participation of native people. There are two natives sitting as MP's, yet, there are several ridings in the northern parts of the provinces with a high proportion of native peoples. Those MP's who represent these areas and the parties, have few natives involved in the riding organizations. Few natives are employed by parties to help research positions and policies for the parties concerned. In the recent P.C. leadership race, one would have expected more than a few native delegates out of the 2,500 Canadians who chose the leader of the opposition. On a proportional representation base a total population -- on the base of the total population of Canada and the native population, one would have expected 4% of the delegates or 100 native delegates to have been involved in that voting procedure.

Given there is little participation by the native generally and by the northerners specifically in the decision and policy making areas of public life, the professions, the political arena and the other elite Canadian institutes, what can the northerners preception of himself and the south be? Surely sir, you alluded to the answer in your Corry address when you said:

"We may be imposing a colonial pattern of development

B. Shead

1 on our northland."

2 I will not only say colonial, but I will say racist as
3 well. When the dominant authority is not of the same
4 race, surely the native perception must include a
5 concept of racism. If this perception exists in
6 the citizens of the north, then certainly it exists
7 for all Canada. As long as the idea and concept is
8 alive in someone's mind, it must exist for all of
9 us. Perception cannot exist without the stimulus, and
10 we as southerners and Canadians generally provide that
11 stimulus.

12 The lack of significant partici-
13 pation by the native people in the general Canadian
14 system and infrastructure indicates a failure of our
15 system and standards to accomodate them. The systems,
16 standards, laws, etc., squeeze off native participation.
17 While the system was changed to accomodate the Franco-
18 phones, it has yet to change to accomodate the native.
19 What is more important, the standards and the system
20 or the people, their ideas and a unique contribution
21 to Canadian life?

22 This country was settled by
23 Europeans to provide equal opportunities for
24 individuals and minority groups such as the Hutterites
25 and Doukhobors, just to name two examples.

26 Immigrants to this country
27 came here to get away from a class system. Are we
28 creating in Canada with our standards and our conformity
29 to the system, another class system? In the case of the
30 native people of this country, we only have an equal

B. Shead

1 opportunity to conform to standards and systems we did
2 not help to define. Will the country allow us to
3 participate in a re-definition of goals, standards
4 and systems? For example, will the Canadian Forces
5 accomodate a new standard of hair length for native
6 people? I say that sitting here with long hair.

7 In World War II and in fact
8 in wars throughout history, the convoy system was
9 instituted for safe and timely arrival of a group of
10 ships and their cargo at their destination. Canada
11 played an important role in the trans-Atlantic convoys
12 of World War II. It is paramount to the success of the
13 convoy that it proceed at the speed of the slowest
14 vessel. In a naval analogy, the natives are the slow
15 vessel. Will the rest of the Canadian convoy slow its
16 speed? If we as native people and the northerners
17 specifically are sacrificed today, who will be left
18 sinking in the wake tomorrow? It will be only a matter
19 of time before the whole of Canadian society is picked
20 off one by one.

21 If the great Canadian convoy
22 is to survive, it is important that native people of
23 Canada survive as native people on their terms. The
24 Dene Declaration -- The Dene have asked to determine
25 their own destiny in the Dene Declaration. This is a
26 cry for the convoy to slow down. The Declaration is a
27 demand for a meaningful role in determining the future
28 of their lands and our country on their terms. Every
29 Canadian should support that demand for the sake of
30 survival of the Canadian convoy.

B. Shead
A. G. Salvin

1 Sir, what I have tried to present
2 to you is the importance to all Canadians of your
3 Commission. It will certainly tell us what kind of
4 people we are. In the fullness of time when the
5 anthropologists are examining the remains of Canadians,
6 the races in Canada will be considered as one, but it
7 will be the native who will teach the others how to be
8 indigenous to this land. If Canada will sacrifice the
9 northerners for the south in this round, Canada
10 certainly will become an endangered species.

11 Thank you sir.

12 THE COMMISSIONER: Thank you
13 very much sir.

14 (SUBMISSION OF BILL SHEAD MARKED EXHIBIT C-578)

15 (WITNESS ASIDE)

16 MR. WADDELL: I'd like to
17 call next brief Mr. Alan Salvin please.

18 ALAN G. SALVIN, sworn;

19 THE WITNESS: Yes sir. This
20 brief is to call your attention to two concerns that
21 appear to have been neglected in the published reports
22 of the matters brought to your attention.

23 The first is that the
24 exploitation of Arctic petroleum resources appears to
25 be premature. In the immediate future in the life span
26 of generations now alive, petroleum will become too
27 valuable for energy applications. Its future in the
28 most important role most certainly is as chemical feed
29 stocks. Northern petroleum, the only supply under
30 control of the Federal Government should be reserved

A. G. Salvin

1 for this purpose.

2 Immediate energy needs, until
3 publicly acceptable nuclear energy and efficient
4 primary energy technologies are available should be
5 filled by the oil which other nations are anxious to
6 sell.

7 This is relevant to your
8 Inquiry since, if the point is accepted, the construc-
9 tion of a pipeline should be deferred. Deferral offers
10 two prospects -- that a pipeline built for feed stocks
11 may well be smaller, and that advancing northern
12 technology may permit a lesser social and environmental
13 impact.

14 The second part of this
15 submission concerns land rights. Please note, it's
16 not social or environmental rights or impact, because
17 a lot has already been said about this. Given that
18 a pipeline is to be constructed in the near future,
19 it is submitted that construction should proceed
20 without consideration of any generalized land rights
21 purported to be held by the native population.
22 Construction conditions must of course be imposed to
23 minimize and hopefully prevent real changes in lifestyles
24 objectionable to those few natives following tradition.

25 This submission has two hinges:

26 .
27 The first is that the native
28 population does not now, and never has, made such
29 effective occupation and use of the specific land
30 required by any of the several proposed pipeline routes
as to establish a title thereto. Certainly no such

A. G. Salvin
D. B. McLay

right or title has been established as would deny the necessary land to a licensed common use.

The second is that if such title does exist, there are no grounds in logic or in equity (or presumably in law) to apply a different principle of expropriation in the north, than is applied in the south.

It would appear therefore that only two issues should properly be considered in the decision making process:

- That of public necessity and convenience, and,
- That of minimal disruption.

Thank you.

THE COMMISSIONER: Thank you sir.

(SUBMISSION OF ALAN G. SALVIN MARKED EXHIBIT C-579)

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner, I'd call the next brief the Ecumenical Citizens Group. This group is from Kingston, Ontario and Mr. McLay will be giving the brief. Mr. David B. McLay. M-c-L-a-y.

DAVID B. McLAY, sworn;

THE WITNESS: Mr. Commissioner, It's a pleasure for me to be presenting a brief to a fellow 1956 Alumnus of U.B.C., and I'm sorry I didn't know you at the time when I was at U.B.C., but I now know well of you.

I represent 17 people who worked together to draft a very short brief which won't take me

D. B. McLay

1 me very long to read, and although it is said that an
2 elephant was designed by a committee, our brief is
3 not like an elephant in its size. It may be in its
4 complexity, but we hope that it expresses our primary
5 concerns in a very short way and what it doesn't say
6 is maybe just as important as what it does say.

7 We thought we should concentrate on central issues
8 which affect us as people of the south.

9 I'm accompanied today by four
10 carloads of people from Kingston. I wonder if they
11 could raise their hands to signify which ones are from
12 Kingston here? Thank you very much, and you will be
13 hearing two other briefs from the Kingston group.
14 I'm not exactly sure why I am speaking for the 17,
15 because it's well known that I am only the second
16 loudest mouth in our group, and the loudest mouth is
17 here also, but since the other briefs are being presented
18 by Anglican and Catholic people I think I've been
19 chosen as a Baptist to give a more ecumenical flavor,
20 and also give a sort of an a-b-c- of our position.

21 I did submit to your counsel
22 a preamble and I don't intend to read that because it's
23 much longer than our brief, but it does tell you who
24 we are and why we're here and our record in the social
25 action field over the past seven years. But there is one
26 thing that I would like to present to you which is
27 at the end of that brief, because it represents a very
28 large body which is also considering a resolution
29 which is pertinent to this Inquiry.

30 The Baptist Convention of

D. B. McLay

1 Ontario and Quebec is presently meeting at Queen's
2 University and on Saturday it will be considering
3 the following resolution which was approved unanimously
4 by its Social Concerns Committee. I have the
5 authorization of the general secretary and the president
6 of that convention to present this to you as something
7 that will be presented on Saturday.

8 "Resolved that this assembly express its support
9 to the native peoples in their efforts to obtain
10 justice through recognition of treaty, aboriginal
11 and other rights and through a just settlement of
12 their land claims, and request the Federal Govern-
13 ment and the appropriate Provincial and Territorial
14 Governments to halt planned development until
15 aboriginal claims are settled, and to initiate
16 negotiations on the land claims issue without
17 prior conditions."

18 That will be presented on Saturday afternoon. I'm
19 sorry that I will not have not have that, vote on that,
20 to present to you, but if past resolutions of this
21 type are any indication, it will be passed unanimously.

22 Mr. Commissioner, our brief
23 was distributed to the churches in an informal way and
24 without pressing the matter, 11 churches have responded
25 with a number of signatories and I've brought them
26 to present to your counsel. There are well over 350
27 names that have signed quite voluntarily knowing what
28 the consequences of this are, because the last paragraph
29 expresses some commitment and I am also including a
30 poetic expression by one of our delegation who has

D. B. McLay

1 expressed her thoughts in writing.

2 I will now read our very
3 brief and short brief and let others take the floor.

4 We, an Ecumenical Citizen's
5 Group of Kingston, present the following.

6 Our basic concern is that the
7 Federal Government make a just settlement of the land
8 claims of the native peoples and thereby respect
9 their rights as landholders.

10 The timing is crucial.

11 Time must be given to ensure
12 the participation of native peoples in all future
13 northern development, including the Mackenzie Valley
14 Pipeline. Opportunity must be given the native peoples
15 to maintain and develop their own culture.

16 Time must be allowed for
17 adequate research made public to ensure a safe
18 environment.

19 Time must be given for the
20 real energy needs and resources to be identified and
21 made public before the Mackenzie Valley Pipeline is
22 installed.

23 We should delay as long as
24 we can the exploitation of non-renewable resources, and
25 this is the important point that the signatories have
26 committed themselves to.

27 Therefore, we commit ourselves
28 to making the necessary sacrifices.

29 We petition the Berger
30 Commission to persuade the Federal Government to take

D. B. McLay
W. Wilkinson

account of the concerns herein expressed.

Thank you Mr. Commissioner.

THE COMMISSIONER: Thank you
sir. Thank you very much.

(SUBMISSION OF THE ECUMENICAL CITIZEN'S GROUP -
D.B. McLAY - MARKED EXHIBIT C-580)

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner,

I wonder if could hear now from the Roman Catholic
Archdiocese of Kingston, Ontario. They have a short
brief as well.

WILF WILKINSON, sworn;

THE WITNESS: Mr. Justice
Berger, my name is Wilf Wilkinson and I am the
president of the Pastoral Council of the Kingston
Archdiocese and it's on their behalf that I deliver
this brief to you. I would like to start by not
apologizing for the fact that our brief is repetitious,
and because it is repetitious, inasmuch as the conclusions
that we have reached in many, many cases are identical
to those of groups similar to our own.

I would like to say that
those conclusions have been reached because almost
nine months ago, the whole question of the rights of
the northern people and the development of the north
were submitted to our Social Action Committee of the
Pastoral Council for study during the year 1975-76.
They did study it and they did come in with many, many
recommendations that were passed on to the various
parishes that make up the Archdiocese of Kingston and

W. Wilkinson

1 represent the 55,000 Catholics who live in that
2 general area.

3 In addition to that, this
4 Committee called together a seminar of business people,
5 men and women, and professional people to discuss the
6 whole question to try and find out. The repetitious
7 recommendations that we are making were arrived at
8 after much discussion between people who did not
9 necessarily share all those concerns; people who
10 felt that the whole thing was unnecessary but who,
11 after hearing some of the facts and after having spent
12 some time in contemplation have come to these
13 conclusions. It's amazing to see the interest
14 that people suddenly develop. It was embarrassing
15 sometimes.

16 I remember at our own annual
17 meeting when, after the brief was being presented to
18 the representatives of all these parishes on a nice
19 sunny Saturday afternoon, somebody wanted to know why
20 all the lights were on in the building, and why hadn't
21 we turned them off, and certainly resolutions were
22 passed immediately that in the future that all meetings
23 with people coming would have to be by shared drivers,
24 and no longer could we afford the luxury of everybody
25 driving assembling 55 cars down to a single meeting --
26 in many cases, 60 and 70 miles away.

27 So, the impact was that people,
28 as a result of the work of the Social Action Commission,
29 as a result of the seminar, and as a result of their
30 discussions and the thought were starting to get the

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1 idea that something had to be done . Therefore
2 there again without apology to the fact that the
3 recommendations are repetitious, I would like to just
4 read quickly our also quite short brief.

5 The Diocesan Pastoral Council
6 of the Roman Catholic Archdiocese of Kingston, Ontario
7 wishes to present this brief for your consideration
8 on the subject of development in the Mackenzie Valley
9 which attempts to summarize our concerns, convictions
10 and recommendations.

11 Demands for immediate action
12 on the Mackenzie Valley Pipeline seem to have been
13 prompted by the latest figures detailing the supply
14 of oil and gas available to Canadians. The wide
15 divergence between the 1968 and the 1976 estimates
16 of supplies available have not in our opinion been
17 satisfactorily explained. Independent assessments
18 indicated that there is a potential of 34 years supply
19 of natural gas south of the 60th parallel.

20 Any action on the Mackenzie
21 Valley, in addition to being the providential answer
22 to a projected need for supplies for southern Canadians,
23 will have tremendous implications for our native
24 peoples of the north, implications for their future
25 way of life, their survival, their culture. Furthermore,
26 any action by southern Canadians will reflect on our
27 capacity to dispense true justice and to respond with
28 humanity and integrity to a complex problem.

29 Canadians have an obligation
30 in the development of the Valley, first to be as just as

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possible to the native of the north and second, to exert a stewardship over the natural resources of this last Canadian frontier that is both responsible and honorable.

We urge that for the most effective discharge of our responsibility, a moratorium of at least ten years on any action on the pipeline should be recommended by your Commission. Such a moratorium would permit Canada to:

1. Evolve a reasoned long-term energy policy,
2. Explore all possible alternative sources of energy,
3. Develop technology to minimize unavoidable damage, both human and environmental which undoubtedly will be caused by the development,
4. Rapidly expand research on alternative sources for the production of fertilizer so helpful and necessary to the Third World which unfortunately would be curtailed by a slow-down in oil production, although not by gas production of course.
5. To estimate accurately how deeply excessive energy costs will cut into the future funds available for education, health and transportation.
6. Allow Canada to map out a strategy that meets head-on our present use of energy, a plan of conservation for government, the private business sector, as well as for individuals.
7. Adjust its thinking and attitudes of its citizens from our present intemperate use to a more responsible use of our resources.
8. Render informed, unhurried and thoughtful decisions

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1 including those decisions at the appeal levels on
2 the land claims of our native population and such de-
3 cisions should, in our opinion by a precondition to
4 any further development. And,

5 9. Set in perspective through study and appreciation
6 the moral and ethical values inherent in national
7 development such as a genuine justice for all, a
8 preservation of cultures, a cutting back of materialistic
9 consumerism, and the rights of our nation's future
10 generations.

11 We submit Mr. Justice Berger
12 that only such a moratorium will provide the time
13 needed to ponder, to perceive, to assess, to convert
14 and to change national direction, the time each
15 Canadian needs to re-think his or her role as a
16 responsible trustee of the great unrenewable natural
17 resources of the Canadian north held in trust not only
18 for future Canadians, but for all citizens born and
19 unborn of the planet earth.

20 Respectfully submitted, thank
21 you.

22 THE COMMISSIONER: Thank you
23 very much sir.

24 (SUBMISSION OF THE PASTORAL COUNCIL, ARCHDIOCESE
25 OF KINGSTON - W. WILKINSON - MARKED EXHIBIT C-581)

26 (WITNESS ASIDE)

27 MR. WADDELL: Mr. Commissioner,
28 I'd like to call the final group from Kingston, Mr.
29 and Mrs. Studd, Alan and Betty Studd S-t-u-d-d.

30 ALAN STUDD

MRS. BETTY STUDD, sworn:

Mr. & Mrs. Studd

1 MR. STUDD: Mr. Commissioner,
2 we are here today as representatives of the Anglican
3 Church of Canada, Diocese of Ontario which has its
4 center in Kingston and our brief is very brief as
5 well, and I think we'll just read it through very quickly.

6 We wish to show our support
7 of the policy of our national church and of the inter-
8 church project on northern development, Project North
9 in calling for a just treatment of Canada's native
10 peoples and of development of northern resources based
11 on a proper stewardship of these resources. As
12 Christians living in southern Canada, we must be
13 willing to undergo a fundamental change in our life-
14 style in order to preserve our non-renewable resources
15 for our children and for our grandchildren.

16 We wish to make four points
17 before this Inquiry.

18 1. We are asking that opportunity be given to natives
19 for their full participation in all development in the
20 north. In order to facilitate this, we are asking a
21 complete halt to all northern development, including
22 the Mackenzie Valley Pipeline and all oil, gas and mineral
23 exploration until such time as the native peoples have
24 had time to fully research their claims and until their
25 land claims have been justly settled.

26 As Canada's original people,
27 they are full Canadian citizens and we believe that
28 any land settlement should include the possibility
29 for greater self-determination and the ability to
30 develop their own programs for economic development at

Mr. & Mrs. STudd

1 the regional level.

2 2. We ask that the pipeline and the development of
3 resources be halted until the real needs of Canada
4 for gas and oil have been researched, formulated and
5 made public. We are confused by figures turned out by
6 the multinational corporations which show great discrep-
7 ancies in the nation's future energy needs from one
8 year to the next. Time must be given to fully
9 investigate the available resources still in the ground
10 and the needs of future generations of Canadians who
11 will not be able to survive without the use of our
12 fossil fuels.

13 MRS. STUDD:

14 3. We recognize that the northern environment through
15 which the proposed pipeline must run and in which
16 exploration must take place is extremely delicate. We
17 urge that the pipeline not be built until such time
18 as we, the people of Canada, are assured that it is
19 technologically safe and can be built without permanently
20 damaging the ecosystem. To destroy this wilderness is
21 somehow to destroy the best that is Canada. The comfort
22 that the pipeline might bring to southern Canadians is
23 not as important as the preservation of the last
24 Canadian wilderness.

25 4. As Christians, we are willing to begin the education
26 process needed to show the population of southern Canada
27 that:

28 i) Native land claims are just and that the
29 question of northern development involves elements
30 of our own greed, and that the natives must be

Mr. & Mrs. Studd

1 allowed to share equally in all aspects of this
2 development.

3 ii) A fundamental lifestyle change is needed in
4 which we can no longer consume the majority of
5 the world's resources and maintain a standard of
6 living that is sinful when seen in the perspective
7 of the rest of the world.

8 As members of the Anglican
9 Church, we have the means and the ability to begin
10 this education process.

11 MR. STUDD: So Mr. Commissioner,
12 in summary we stand firmly committed to the cause of
13 the Canadian natives in the Yukon, Northwest Territories,
14 northwestern British Columbia, northern Manitoba,
15 and wherever else they are seeking justice. We ask that
16 no further northern resource development take place
17 until their claims are settled, and they are accepted
18 as equal and very important citizens of this great
19 nation with the ability to determine their own economic
20 and cultural future.

21 This report proceeds from
22 a motion made at the senate of the diocese last month
23 and yesterday it was approved by the executive of the
24 diocese.

25 Thank you very much.

26 THE COMMISSIONER: Thank you
27 very much both of you.

28 (SUBMISSION OF THE ANGLICAN CHURCH OF CANADA,
29 DIOCESE OF ONTARIO - MR. & MRS. STUDD - MARKED
30 EXHIBIT C-582)

Father K. Doe

(WITNESSES ASIDE)

MR. WADDELL: Mr. Commissioner,
I would like to hear now from Mr. Wilf Wilkinson,
the Native Affairs Work Group.

MR. WILKINSON: I have already
spoken.

MR. WADDELL: Oh, I'm sorry.
I'm afraid it is. Father Doe?

FATHER KENT DOE, sworn;

THE WITNESS: Mr. Commissioner,
as I came up here, I feel like I've been waiting at
Air Canada terminals.

I think I'd better preface
my remarks by telling you a little story because every-
body's been sitting around so long; I'm reminded Mr.
Commissioner, of Bill Shead who spoke a little earlier.
He warned me that my brief was ~~too~~ preachy, so it will
be very brief, but he did tell a story once which is
appropriate to the differences that we're experiencing
I think, about a great engineer with no offence to the
previous spokesman earlier this morning who made great
speeches about engineering.

An engineer was up fishing with
a Cree in northern Ontario and the Cree was paddling
the canoe. He was the guide and the engineer said to
the guide:

"have you had much education in your life?"
and the Cree said:

"Not formal education, no."

The engineer replied:

Father K. Doe

1 "That's too bad, you've just wasted 20% of your
2 life."

3 A little further on as they paddled, the engineer said:

4 "Tell me, do you read English or French?"

5 The Cree said:

6 "No, as a matter of fact, I don't read at all".

7 He said:

8 "You've just wasted another 30% of your life".

9 Shortly after that, the canoe tipped over and the
10 native person, the Cree said:

11 "Pardon me, do you swim in cold water?"

12 The engineer said:

13 "No."

14 He said:

15 "You've just wasted 100% of your life."

16 Mr. Commissioner, the brief
17 is already submitted to you. I'm just going to read
18 some highlights because it's getting late.

19 First of all, we're grateful
20 to have chance to speak at this Inquiry, this
21 Native Affairs Work Group for the Diocese of Ottawa.

22 Some of the basic assumptions,
23 there are six of them. I'm going to only read one
24 of them. It's the last one, and the assumption based
25 in this brief is that the societal and cultural and
26 economic belief system of white man cannot, in the
27 spirit of justice and fair play, manage the life and
28 the resources of the north.

29 I have some background material.
30 I'm just going to read some of the observations that

Father K. Doe

this brief brings to the Inquiry.

The Mackenzie Valley proposals come into a setting that is filled with apprehension and mistrust. There is a stamped, well marked impression in the total experiences of native people that governments of the past and the present have not acted in a trustworthy manner. What rare and exceptional moments of integrity have been displayed, are blurred by the overwhelming evidence found in the histories of Treaties 8 and 11 that points up a long range plan to eliminate native people, by cultural assimilation, by generational population decline and thereby free the resources rich land for development.

We believe that the land is already being developed by oil and gas corporations in concert with governments. We suggest that while the Inquiry is listening, other forces are at work in the north. We believe that the native leaders and the native associations of the north have had trouble communicating their ideas and we see some of the reasons as:

1. Less money, less resources, less interest with respect to their story and its impact compared to corporation and government propaganda.

Witness recently, Mr. Commissioner the absence of good public media coverage of the listening conference in Geneva Park.

2. There is confusion and uncertainty and impatience that persists in the difficulties arising out of two different cultures using one language. One only has to

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be with our native brothers and sisters to experience that truth.

And then the last point, some native leaders appear highly motivated to remain silent. We have observed the Dene people call attention to their important concerns for land which has been an intimate and blessed companion for their lifestyle. This brief affirms the Dene Declaration as the best starting point of serious discussion about land settlement issues. Although the Dene Declaration has been written off by high ranking government officials and journalists as "twaddle" or irresponsible material or not even the Dene people's own words, we suggest Mr. Commissioner with due respect that the simplicity of statement contained in the Dene Declaration is of great worth for it has set free from the never-ending pages and baffling phrases so endemic in linguistic gymnastics that blossoms from government departments and their consulting friends all of which is ably substantiated in our historical records.

We do not observe a convincing position presented by experts or by authorities such as Arctic Gas, TransCanada Pipeline and other experts that resolves the technological environmental areas of debate related to a massive pipeline venture down the Mackenzie Valley.

There are other points there and I will finish up by a brief statement of proposals. This brief urges that support be given to the requests made by the native people that a favorable settlement

Father K. Doe

of aboriginal title be a priority and that all proposals of development be founded on recognition of the corporate interests of the people of the land.

That the public be given much better in-depth reporting on the judicial and legal findings of such persons as Justice Morrow and that native people be given more room in the journals, magazines and newspapers of the south to tell their story, their way.

That the Inquiry into the proposed Mackenzie Valley Pipeline be encouraged to capture the vision and hopes that run much deeper than the pros and cons of industrial giants crushing a little pathway some 2,000 miles along the Mackenzie Valley, whether or not such a pipeline is "worth it". Surely by now the voices are being heard and the land of the north is fragile and tough. It is unique and it is a precious gift deeply respected by generations of its inhabitants.

Then the summary, in 1967, the General Synod of the Anglican Church of Canada produced a document on the subject of Anglican involvement among the native people in Canada, and well we may do that Mr. Commissioner for our part in both hurt and blessings for them. Part of the contents was an apology for the hurt and the damage done to the dignity and sense of worth of native people.

By 1967, the Anglican Church knew that with very often good intentions, the Gospel of Christ, the work of the church which was brought

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to the native people came decorated and clothed in a cultural garment made in the British Isles. Harold Cardinal maybe right when he holds the opinion that the church has done harm which is beyond repair, but with more than 1½ centuries of the church among the native people of life among many communities of native people, it is possible that the mighty powers of industry and technology could learn a lesson from the spiritual cooperations of Roman Catholicism and Anglicanism. We are learning to listen. We are learning to share. We are learning to receive the gifts offered by the native people.

We who live in the south ought to be able to be deeply sensitive to the long-term effects of dramatic change by technology. Future shock is what we are now in. The might and majesty of the St. Lawrence Seaway, the great hydro project, is a case in point of local upheaval, and might I just say Mr. Commissioner whether the native people own the land or not, the experience of the Seaway Valley has no promise that we will not be expropriated.

Twenty years after the event in the Seaway Valley, local communities still burn with hurt and resentment where verbal and written statements by authorities came to naught. We have witnessed the almighty dollar cover up the shambles of human confusion and bitterness in James Bay, and we suggest that some fundamental issues are at stake and they are much more critical than gas propelled re-cycled metal or winter comfort zones of 70° in the homes of the south.

Father K. Doe

We see this Inquiry as a platform much wider than perhaps its designers had hoped for. It is possible that the Inquiry and all the reports that are submitted from it to the Canadian Government will be justly and carefully received. We hope that it will be so.

We have heard Mr. Commissioner, the voice of native people speaking. Their voice is a choir of prophecy, a Litany of warning and this brief is one sampling of we who live in the south that gives assurance to our brothers and sisters in the non-native settlements, the Dene, the Metis and the Inuit communities that we support their call to justice.

Jesus said:

"Alas for you Pharisees. You who pay your tithe of mint and rue and all sorts of garden herbs and overlook justice and the love of God."

A lawyer then spoke up:

"Master,"

he said:

"...when you speak like this, you insult us too.

"Alas for you lawyers also,

he replied,

"...because you load on men burdens that are unendurable, burdens that you yourselves do not move a finger to lift."

"Yes, I tell you. This generation will have to answer for it all."

Thank you.

THE COMMISSIONER: Thank you

Father K. Doe

1 Father.

2 (SUBMISSION OF THE NATIVE AFFAIRS WORK GROUP -
3 FATHER K. DOE - MARKED EXHIBIT C-583)

4 (WITNESS ASIDE)

5 MR. WADDELL: Well, Mr.

6 Commissioner, I don't know whether I should load upon
7 you any more endurable burdens, but we have one more
8 brief from this afternoon. I wonder if perhaps --

9 THE COMMISSIONER: Well, I
10 think that we could postpone that brief until this
11 evening and we will be able then to consider it fresh
12 once again, and it's almost five. I think we should
13 adjourn until a little later.

14 MR. ROLAND: Comme je l'ai
15 indiqué ce matin nos reglements donnent à chacune des
16 compagnies de pipelines des meme qu'aux principaux
17 participants le droit de répliquer aux mémoires
18 présentées cet après-midi.

19 Les conseillers juridiques
20 des sociétés demanderesses et des principaux participants
21 m'onts signalés qu'ils ne désirent pas exercer leur
22 droit de réplique.

23 THE COMMISSIONER: Mr. Waddell,
24 will that film be shown this evening?

25 MR. WADDELL: It wasn't
26 scheduled but if there's a big demand Mr. Commissioner,
27 we can arrange it.

28 THE COMMISSIONER: Well I think
29 that since our last session in Ottawa will be held
30 this evening at 8 o'clock, the movie should be made

1 available at 7:30.

2 MR. WADDELL: I think at
3 quarter after seven we'll show it.

4 THE COMMISSIONER: All right
5 then maybe this film will be shown at 7:15 and the
6 hearings will be adjourned until 8 o'clock.

7 Let me just say that we've
8 had a useful day so far. We have heard from a wide
9 range of points of view. We heard from the vice-
10 president of Stelco, from the executive director
11 of the Science Council, from the president of the
12 Professional Engineering Association of Canada,
13 from representatives of many denominations, from
14 the Native Council of Canada. I found all of the
15 briefs that were presented very, very useful and
16 very helpful, and let me say in particular Mr. Shead's
17 brief on behalf of the Office of Native Employment
18 at the Public Service Commission.

19 It's apparent to you all that
20 we cannot hear all of you present your briefs in
21 public, because there simply isn't time, but you may be
22 comforted by the fact that certain themes have been
23 struck during the hearing today that may well take
24 into the account the points of view that you intended
25 to offer to the Inquiry yourselves, and even if not
26 in your own words, it may well be that the thoughts
27 you intended to express have indeed been brought
28 before the Inquiry in one fashion or another.

29 In any event, the important
30 thing is, it seems to me that we've been here throughout

the day . I've been learning from each one of you who've spoken and what may be just as important if not more important is that those of you who have been here throughout the day have heard the views of people that you may disagree with. But so long as you realize that it's vital that we consider the views of those we disagree with, as well as of those we agree with, the hearing is worthwhile not only from my point of view, but I hope also from your own point of view. I should say that representatives of the two pipeline companies are with us throughout the day. Not simply their lawyers, but officers of those companies; representatives of Canadian Arctic Resources Committee, of the native organizations from the north are with us throughout these hearings in the south

I should add that throughout our hearings in northern Canada, a representative of the Department of the Environment was with the Inquiry taking in all that was said when we were dealing with environmental issues and throughout the proceedings in the north and in the south, a representative of the Department Indian Affairs and Northern Development has been with us.

So, the things that you are saying are being said to others besides me and let me repeat once again it's important, it seems to me, that you should have ^{an} opportunity of hearing all points of view and I appreciate your attendance here, and we'll adjourn until 8 o'clock tonight.

(PROCEEDINGS ADJOURNED TO 8 P.M.)

1 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

2 THE COMMISSIONER: Ladies and
3 gentlemen, welcome to the last session of the Mackenzie
4 Valley Pipeline Inquiry in Ottawa. The Inquiry, as
5 you know, is holding hearings in the major centres
6 of Southern Canada. We have spent 14 months in the
7 Northwest Territories and the Yukon, and we've come
8 to the major centres of Southern Canada in response
9 to numerous requests we had from people like yoursel-
10 ves for an opportunity to be heard.

11 The Inquiry's job is to
12 consider the social, environmental and economic impact
13 of the building of a gas pipeline from the Arctic
14 to the mid-continent, but our job doesn't stop there,
15 we are to consider as well what would happen if an
16 oil pipeline were built after the gas pipeline had
17 been built. So we are examining the impact of an
18 energy corridor running from the Arctic to Southern
19 Canada and the United States.

20 There are two companies that
21 want to build the gas pipeline. One is Arctic Gas that
22 wants to carry Alaskan gas from Prudhoe Bay. That gas
23 would be transported by a pipeline across the North
24 Slope of Alaska, across the Arctic coast to the
25 Yukon, across the mouth of the Mackenzie Delta, and
26 there it would join a line carrying Canadian gas from
27 the Mackenzie Delta in a trunk line that would go
28 south along the Mackenzie Valley to Southern Canada and
29 the United States.

30 The other proposal by

1 Foothills Pipe Lines is to carry Canadian gas from
2 the Mackenzie Delta south along the Mackenzie Valley
3 to link up with the Alberta Gas Trunk Line system
4 and the TransCanada system, and through those systems
5 to carry the gas to markets in Southern Canada and
6 Eastern Canada.

7 Now, questions that relate to
8 gas supply, Canada's gas requirements, whether Canada
9 can afford to export gas to the United States, all
10 those questions are for the National Energy Board to
11 determine. That's their job and they're holding hearings
12 now, concurrently with this Inquiry and are looking
13 into those very questions.

14 Our job, the job of this
15 Inquiry, is to study the consequences to the north,
16 the northern environment and northern peoples if we
17 build the pipeline and establish the energy corridor.
18 It is to enable the Government of Canada to make an
19 informed judgment on these vital questions, to make
20 an informed judgment, a judgment mindful of the conse-
21 quences that this Inquiry has been established. Our
22 job is to gather the evidence, to find the facts, to
23 enable the Government of Canada elected by the people
24 of Canada to make these choices, to enable them to come
25 to an intelligent decision.

26 So in view of the fact that
27 proposals to build a pipeline from the Arctic are
28 -- have come up, because of the appetite of Southern
29 Canada for gas and oil, and because of patterns of
30 energy consumption established by people like yourselves

1 and the industries that keep our country going here
2 in Southern Canada, we felt it was right to accede to
3 your requests to give you an opportunity to be heard
4 on these important questions.

5 So that's why we're here
6 tonight, and I'll ask Mr. Roland to outline our
7 procedure.

8 MR. ROLAND: Yes sir. The
9 procedure that we will be following at this hearing
10 tonight and which we've followed consistently in
11 all the communities of Southern Canada that we've
12 held hearings in, is a procedure that was recommended
13 by Commission counsel and accepted by counsel for
14 the two applicants and all formal participants. It is
15 designed to be as informal and relaxed as possible,
16 with a view to allowing all those who wish to make
17 submissions to do so conveniently and comfortably.

18 Prior to coming to Southern
19 Canada the Inquiry published an advertisement setting
20 out its hearing dates in a number of newspapers,
21 including newspapers here in Ottawa. In that adver-
22 tisement persons who wished to make submissions were
23 invited to telephone or to write us by May 1st,
24 indicating their desire to do so.

25 This request was made so
26 that the Inquiry would be able to gauge the time
27 required in Southern Canada to hear submissions, and
28 so that our timetable in each community could be
29 carefully mapped. Persons who responded in writing
30 or by telephone to our advertisement were given

1 appointments to make submissions before you, and it
2 is that process that we have carried out for two days
3 here in Ottawa, and are continuing here tonight.

4 I wish to emphasize that any
5 other person or organization who did not respond to
6 our advertisement by May 1st but wishes to make a
7 submission is entitled and encouraged to do so. This
8 may be done in one of two ways. A submission in writ-
9 ing may be made any time by writing to the Mackenzie
10 Valley Pipeline Inquiry, Yellowknife, Northwest
11 Territories. There is no necessity that a written
12 submission meet any particular formal requirements. A
13 simple letter setting out the matters you want to
14 bring to the Inquiry's attention will be quite
15 satisfactory. If persons who didn't respond to the
16 advertisement wish to make an oral submission, we will
17 try to fit you in tonight if we have time. However,
18 our agenda is quite full so that we may not be able
19 to accommodate those who wish to speak here tonight.

20 I wish to add in order to
21 encourage informality, that counsel for the two
22 applicants and the participants have agreed that there
23 will be no cross-examination of those making submis-
24 sions unless it is specifically requested. In place
25 of cross-examination counsel for each of the applicants
26 and each of the participants will be allowed at the
27 conclusion of this evening's session to make a state-
28 ment not exceeding ten minutes about the submissions
29 that have been heard here this evening.

30 Finally, sir, you will notice

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1 and I say this more for the audience, you will notice
2 that persons making submissions are asked to give their
3 oath or to affirm. This is a practice that the
4 Inquiry has followed not only in the formal hearings
5 in Yellowknife, but at community hearings in each of
6 the 28 communities in the Mackenzie Valley and Delta.
7 The purpose of the oath or affirmation is recognition
8 of the importance of the work in which the Inquiry is
9 engaged.

10 With those short remarks,
11 Sir, I would ask Mr. Waddell to call the first witness.

12 MR. WADDELL: Mr. Commissioner,
13 the first witness is Dr. Herbert Schwarz from Tuktoy-
14 aktuk, and formerly of Ottawa. Dr. Schwarz? He's been
15 sworn in before, so while he's making his way up here
16 Mr. Commissioner, I'd like to file two briefs. One is
17 from Sally Bauchan, who says she owns a farm near here,
18 Ottawa -- Martinville, Ontario; and Dr. A. Michrowski.
19 I'd like to file these with the Inquiry's secretary,
20 Miss Hutchinson.

21 (SUBMISSION OF SALLY BAUCHAN MARKED EXHIBIT C-584)

22 (SUBMISSION OF A. MICHROWSKI MARKED EXHIBIT C-585)

23
24 DR. HERBERT T. SCHWARZ, resumed:

25 THE WITNESS: Mr. Justice
26 Berger, my name is Herbert Schwarz and I speak here
27 as a private citizen, not influenced by any party or
28 political affiliations, and first of all I'd like to
29 thank you, sir, for the infinite patience with which
30 you've conducted these hearings, and the unprecedented

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opportunity you have given to all Canadians right across Canada, including even the most remote northern settlements to speak out and to express their views on the proposed Mackenzie Valley Pipeline, because the issues at stake here are monumental and in the not-too-distant future will affect the lives of all Canadians. I sincerely trust that our government will listen to the views of the people concerning the proposed Mackenzie Valley Pipeline and I also hope that this isn't cynicism heard in certain quarters, perhaps at this stage is unjustified. However, if our government does not heed the measured concerns expressed by the people at this Inquiry, then we'll exercise our democratic options and in due course change the government.

Mr. Commissioner, I live in Tuktoyaktuk, Northwest Territories, a small Eskimo community and until recently very isolated from the mainstream of Canadian life. Tuktoyaktuk is on the shores of the Beaufort Sea and for a number of years now I have been a witness to the unfolding of events brought about by oil exploration in the Mackenzie Delta, and more recently in the Beaufort Sea.

I believe that some of these events that I have witnessed have a direct bearing on this Inquiry, and consequently would like to talk on some of the very recent social, economic and environmental changes in the Mackenzie District of the Northwest Territories with the Town of Inuvik and Settlement of Tuktoyaktuk in particular.

1 However, it would be utterly impossible for me to
2 present a complete picture of all the changes that
3 have occurred in the Mackenzie Delta within the
4 limitations of time imposed by this Inquiry. I propose
5 therefore to present a series of isolated happenings
6 in the chronological order which, when taken together,
7 will give a clear picture of what has happened and
8 is happening in our developing north.

9 I'd like to present to you
10 Inuvik in 1972. We land at the modern airport of
11 Inuvik full of jets, Hercs, Twin Otters and choppers,
12 with the midnight sun blazing away while we run for
13 shelter from the swarms of mosquitoes sucking our
14 flesh, and elbow our way through a crowded lobby to a
15 taxi with a golden-toothed Greek in Canada only since
16 two weeks, who drives us along the narrow road in a
17 cloud of choking dust past construction sheds, fields
18 of machinery, the hospital and blocks of buildings all
19 looking exactly the same, to the hotel in the centre
20 of town where countless taxis keep coming and going
21 with a crowd of natives on the parking lot pushing and
22 fighting and screaming with some teenage girls
23 soliciting the guys from the rigs, a good number
24 drunk and staggering.

25 I run to my room and try to
26 get some sleep but cannot. There is a party next
27 door with oil men fresh from the field whooping it
28 up with the crazed-up girls, bangings and slammings
29 and beatings, glass shattering, and the drunken
30 laughter and swearing while I stuff the pillow over

1 my head and cut them off.

2 I must have fallen asleep as
3 I tossed and turned in the over-heated room, and then
4 I hear a scuffle and moaning outside, so I pop my head
5 out of the window to see two guys beating up a girl,
6 and as she painfully lifts herself to her feet they
7 knock her down. Time and time again she ends on the
8 dusty ground littered with cans of beer and pop,
9 with blood pouring from her mouth and the midnight
10 sun blazing away on this crazy scene, as enraged, I
11 yell and scream and throw a wastepaper basket over
12 their heads, while the guys drag her by the hair and
13 disappear like in a bad surrealistic dream.

14 In the morning I go visiting
15 the few remaining friends in town; the place has
16 changed. Everywhere the hard-faced strangers who do
17 not smile as they pass you by, gone are the days when
18 your doors are permanently open and now you never
19 leave your stuff outside. Disconsolate, I walk the
20 dusty streets full of pot-holes, the wooden sidewalks
21 coming apart and pass my old friend, Alec, bent with
22 sorrow, his son just clubbed to death in a vicious
23 fight.

24 Cars everywhere whipping up
25 the dust, heavy machinery crawling through the
26 streets, and the ugly snakes of the utilidor pass
27 under the new fire-trap buildings on congested lots.

28 The hospital is as ever
29 short of staff with nurses working in the bars while
30 crowds patiently wait for their V.D. shots and smears,

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1 and somebody stole the golden ball from the monument
2 in front of the school... as the trumpeting wind
3 from the south sweeps across this northern land.

4 Mr. Commissioner, just before
5 coming south I was visiting with an Eskimo friend
6 who expressed his fears concerning the pipeline.

7 "I have," he told me, "two
8 young daughters. "They'll be on their own in a year
9 or so, and what is going to happen to them when they
10 start constructing this pipeline? This settlement
11 will be overrun with swarms of construction workers
12 from the south, all making big money, many of them
13 young and drinking, and hell-bent on having a good
14 time. With no white women readily available, I fear
15 for this community, and I fear for my daughters."

16 The same man, Mr. Commissioner,
17 also testified at your Inquiry. He told you how good
18 were the days not so long ago when he and his young
19 wife fished and hunted together. They missed some of
20 the modern appliances of today, but assuredly they were
21 happy.

22 I remember his young wife,
23 Mr. Commissioner, one of the most beautiful and indus-
24 trious women in the settlement, and I never ceased
25 to admire the inordinate skill with which they all
26 functioned as a family unit in the harsh and difficult
27 Arctic environment.

28 I remember not too long ago
29 seeing the same woman at a hotel in a northern town,
30 her face black and disfigured after a brutal beating,

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1 completely oblivious of her surroundings following
2 an alcoholic debauch of several weeks' duration.

3 I assure you, Mr. Commissioner,
4 that this is not just an isolated incident, but I've
5 no figures available, and I hate numbers and statistics,
6 as they cannot possibly express the extent of human
7 degradation. However, some statistics do exist which
8 throw a light on some of the social changes in our
9 developing north.

10 The Territories seem to
11 offer an ideal climate for venereal disease.

12 Medical authorities would
13 appear to spend an inordinate amount of time in the
14 curing and tracking down persons infected with gonorr-
15 hea. The incidence of venereal disease for the
16 whole of the Northwest Territoties was up 27% for
17 the first seven months of 1975 over a similar period
18 of a year ago.

19 The Inuvik region con-
20 tributed much more than its share to the Territorial
21 average. Cases reported and treated in the Inuvik
22 zone were up 58% over a similar seven-month period
23 last year, with 537 cases confirmed and treated to
24 339 confirmed cases treated last year.

25 The Keewatin area of the
26 Northwest Territories showed the greatest rise in the
27 seven-month period, increasing 83% over the past
28 year.

29 The Baffin regions increase
30 was only a modest 12%.

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1 The preliminary figures for
2 1976 indicate again a dramatic increase in the incidence
3 of V.D. in the Territories.

4 Mr. Commissioner, if we apply
5 these 1975 Inuvik percentages and figures for the seven
6 month period only, showing that one person in every six
7 was infected with Gonorrhea, and transpose these figures
8 on a per capital basis to a city like Ottawa, then this
9 city would have from 80,000 to 100,000 people suffering
10 with venereal disease. As a former medical practitioner
11 in this city, and a professor at the Medical School here,
12 I assure you sir, that this city would be a disaster
13 area, and ^astate of medical emergency proclaimed.

14 As to the 83% increase of
15 Gonorrhea in the Keewatin area, not even the American
16 occupation of Viet Nam can surpass these figures.

17 A strange analogy could be
18 drawn in this respect. The attitudes prevailing among
19 the working force from the south, in many ways are those
20 of invaders in a hostile northern territory in which
21 everything goes; the invaders to derive utmost personal
22 advantages at the expense of the occupied people.

23 Now, I'd like to move to happy
24 days in Tuktoyaktuk not too long ago, 1972. At that
25 time, a still fairly isolated community. In Tuk
26 the people are poor, and live from day to day. They don't
27 own any land or houses and yet, no one goes hungry here,
28 or without a shirt, as the others will invariably
29 help. In Tuk, if you need grub, you go visiting and help
30 yourself to what is there, and hunters bringing caribou

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1 meat or geese will share it with people in the village
2 and muskox meat from Banksland, is free, with greetings
3 from Sachs Harbour people, and after a whale hunt
4 muktuk passes all around. If you have no place to stay,
5 you simply squeeze in with the others, and when Jim
6 had need of a dog team, Bertram helped him out and gave
7 him a husky leader, and a wheel dog for good luck.
8 When people went out geesing and Bobby was stuck in
9 town too broke to buy a gun, he was given one by
10 Johnnie, and when herring started running in the bay,
11 and nets were hard to come by, Silas the reindeer herder
12 gave his net to old Adam. Moses' new washing machine
13 is making rounds in the village, and this year, Freddie
14 the hunter, one of the best ones from here, killed
15 eleven polar bears on Baillie Island, but would not
16 keep all the skins for himself, but gave half to the
17 others, and never mind The Bay, paying thousand bucks
18 apiece for these polar hides. And Eddie constantly
19 "lending" money but never expecting to be paid; and a
20 childless couple will be given a kid or two to keep
21 them happy, it would not be right to have too many while
22 they have none at all. So amongst the Inuit, sharing
23 is the order of the day, and you can demand things
24 without loss of face, when life is crummy. But when the
25 sun shines and your luck is in, with happiness and good
26 will, you share your fortune with the others.

27 But Tuktoyaktuk as I first saw
28 it - then a quiet, self-sufficient and isolated settle-
29 ment has not escaped the abrasive changes which followed
30 the explorations and development which many seem to

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1 equate with human happiness. I will illustrate my
2 point with this story, and this is the Garbage Man of
3 Tuk.

4 A young Eskimo with good-
5 natured laughter and joking carries on his shoulders
6 piles of garbage bags from a row of new council houses
7 and puts them onto a slow-moving truck.

8 To him the whole thing is
9 ludicrous, and patiently he endures piles of stinking
10 muck, as what he only wants is to save enough money for
11 a down payment on a kicker to go whaling again in the
12 sparkling Beaufort Sea. But, what he does not under-
13 stand is that soon, whale hunts will be over and this
14 stinking garbage truck is to stay here forever.

15 And when I say so what, the
16 world will not come to an end if the Eskimo does not get
17 his fun in chasing whales in the Beaufort, but it's not
18 that simple.

19 At one time in Tuktoyaktuk,
20 the whales used to come right to the shores of the
21 settlement, and hunters in their canoes and kayaks
22 surrounded them and stampeded the herd right into the
23 shallow waters of the bay where they killed off. Now,
24 because of the increased activity in the Beaufort Sea,
25 the whales are nervous and not easily approachable, and
26 because of that the Eskimos need powerful outboard
27 motors to keep up with them. And the Beluga whale is
28 a must to a Tuktoyaktuk Eskimo; he does not kill it
29 for sport but for its essential food value.

30 An average sized whale of about

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1 1500 lbs. will provide an Eskimo family of 5 with
2 enough food for about six months. And when you consider
3 that in the north, with the only exception of alcoholic
4 beverages, the basic foods brought from the south, such
5 as milk, eggs and meat, are at a premium, and Vitamin
6 'C' containing foods, such as fresh fruit and vegetables,
7 are almost unobtainable and extremely expensive, then,
8 and only then, one begins to realize the importance of
9 whales in the economy of the coastal Eskimo. In winter
10 time, deprived of their high calorie muktuk and whale
11 fat, the people lose weight rapidly; they become weak
12 and susceptible to infections. The same thing happens
13 to the working dogs of the Eskimos in winter.

14 The outer skin of the whale -
15 the muktuk, contains the highest content of the
16 naturally occurring Vitamin 'C' in the world, and without
17 it the Eskimos are prone to scurvy.

18 In 1971, after an extensive
19 seismic in the Beaufort Sea, only two whales were caught
20 in Tuktoyaktuk and that year many Eskimos became ill
21 and a number of quiescent Pulmonary T.B. reactivated.

22 The Beaufort Sea operation by
23 the oil companies pose a direct threat to the Beluga
24 whale in the western Arctic and indirectly to the health
25 of the Eskimo. A Beluga female will have a calf only
26 once every 3 years and under ideal conditions, from 100
27 whales only 8 will be added each year to the herd. The
28 young ones do not thrive in the cold waters of the Arctic
29 ocean and the shallow warm waters of Kugmallit Bay are
30 in this respect unique in the western Arctic.

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Long term construction of man made islands during the summer months in the shallow portions of Kugmallit Bay, increased surface transportation, prolonged summer dredging, underwater seismic testing for gravel and hydrocarbons, hovercrafts, planes, helicopters, inevitably will drive the whale away from its calving grounds and become inaccessible to the Eskimo.

Mr. Commissioner, the limited time allowed for this presentation does not give me a full opportunity to present the damaging effect of the oil industry's operation in the last seven years on the Eskimos and the fragile Arctic environment. But I'll try to illustrate my point with these short stories which speak for themselves.

Exterminate the Polar Bear:

In the last two years prolonged underwater seismic in Kugmallit Bay made herrings around Tuk disappear, so the people have no fish and the dogs no feed. The few remaining dog teams in town will soon disappear.

With no herrings the seals have no grub. They've moved elsewhere, so there is no herring and no seal, only the marauding Polar bears frantically searching for the vanished seals.

And the guys on the rigs and campsites in the eerie Arctic darkness stalked by an everlasting fear of these crazed-up, hungry Polar bears. Thank God for the Eskimos and their Huskies.

Out of the flood of applications for seismic with which the people of Tuktoyaktuk are constantly bombarded, I would like to present this one.

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1 And this is G.S. Submission for Seismic in the Settlement
2 of Tuk on the 20th of May, 1974.

3 "Members of the Hamlet Council, we from the
4 Geophysical Service wish to project a new seismic,
5 this time a seismic through your settlement and
6 the bay.

7
8 In this seismic 75 pounds of dynamite 400 yards
9 apart, 100 yards from the school, the Nursing
10 Station, about 100 feet from the houses of
11 Alphonse Voudrach and John Steen past the cabin
12 of Margaret Mangelana; it will cut across the bay
13 and may disrupt things a little. Some houses
14 will vibrate, the ground may open up here and
15 there. Yes, there may be a small landslide near
16 the R.C.M.P. and dead herring under the ice in
17 the bay.

18
19 But that's O.K., as you guys on the Council must
20 clearly see how important it is for the Geophysical
21 Service to link this seismic with others on the
22 tundra and in the open sea."

23 I only wonder how some of the
24 captains of the industry who testified before me, how
25 they would feel, how they would have reacted, had some-
26 body wanted to shoot off 75 pounds of dynamite in front
27 of their yard?

28 Tuktoyaktuk, 1975: The herds
29 of caribou that roamed this country, the geese that
30 moulted on the hill-sites, the grizzlies on the tundra,

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and multitude of seals, the whales inside the Harbour, the runs of herrings in the Bay, all these land and water creatures have pulled away from here.

Only the people remain, with the bootleggers bringing in booze from Inuvik, stupefying the senses of the adventuresome, and the colossal games of bingo and poker relieving the futile routine of menial jobs on oil rigs and in town, and the bewildered young with nothing to occupy their time, playing slot machines at the Igloo Inn, with little joy for those disenchanted tundra nomads, settled in the modern council houses while whaling, hunting and trapping recede from their daily lives.

Lastly I would like to talk about the more recent Industry's operations in the Beaufort Sea, and this was written on the 15th of August, 1973.

From the air over the angry Beaufort, I saw a flotilla of barges dotted with desperate men setting huge steel buoys with electronic bellies for seismic work in the Arctic Sea.

They were placing these steel buoys in the pressure ridge of polar ice, a constant moving mass of pre-historic glacial mounds, one part over the water, nine parts below the surface of the sea, a massive cruel thing when whipped by the northwest winds, which nothing can defy, not even the mighty "Manhattan", the huge steel barges or the man-made islands in the Beaufort Sea.

When it was pointed out to the

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1 structural engineer from Calgary who is in charge of
2 that project that he was placing this multi-million
3 dollar equipment in jeopardy, he really didn't take
4 heed of the advice and the monitoring equipment on
5 these buoys worked for two days and then it ceased to
6 work. On the 10th of September, 1973, Captain Swain,
7 'Explorer II', was dispatched to Pullen Island and Herschel
8 Island to salvage the remains of these electronic buoys.

9 I must say there is truly a
10 serious concern amongst the scientists who, engaged in
11 the Beaufort Sea research project, as to the safety of
12 these man-made islands in drilling for oil.

13 In the last two years the
14 companies went into great lengths to obtain the
15 acquiescence of the Tuk people for the construction of
16 these artificial islands in the Beaufort Sea. On many
17 occasions, groups of Eskimos were flown from Tuk to
18 Calgary, dined and wined, and instructed in the safety
19 features of these man-made islands.

20 But in the summer of 1975, when
21 one of these islands was severely undercut in a not too
22 severe storm and 70,000 gallons of fuel narrowly escaped
23 from being dumped into the sea, the people were not
24 informed and other summer disasters of 1975, last year,
25 in the Beaufort were merely glossed over.

26 The specially constructed Imperial
27 Oil Floating Dredge, the motor vessel "Beaver
28 Mackenzie," cracked a plate and severely damaged by polar
29 ice pack, had to be towed to safety.

30 Two barges belonging to Dome
Petroleum, adrift and eventually washed ashore.

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1 The 18 feet in diameter caisson
2 which Dome was installing in the Beaufort Sea broke
3 away and lost.

4 The Northern Transportation
5 vessel, "Knut Lang", with its four barges destined for
6 Prudhoe Bay had to turn back because of heavy ice.

7 The government research vessel,
8 motor vessel "Theta" damaged in polar ice.

9 The Northern Transportation
10 Company vessel, motor vessel "Marjorie", motor vessel
11 "Radium Dew" stuck on ice.

12 And finally, the Canadian
13 icebreaker itself, "John A. MacDonald", damaged by ice,
14 barely made it to safety.

15 This summer the Dome Petroleum
16 drillships will operate in the vicinity of the polar
17 ice pack in the Beaufort. These drillships were not
18 tested in the polar regions because as we were told by
19 the senior Dome official - "They may get stuck on ice."
20 And the people of Tuktoyaktuk are apprehensive because
21 the series of events and mishaps described above in last
22 summer, in the summer of 1975, all happened in the
23 weather, which by local standards was not excessively
24 stormy, with winds not exceeding 45 miles an hour.

25 I firmly believe, Mr. Commissioner,
26 and this is shared by all the coastal Eskimo, that should
27 we get the return of stormy conditions which prevailed
28 over the Beaufort Sea in August of 1968, August of 1970,
29 and August of 1972, with the northwest blowing steadily
30 for almost two days at 75 to 100 miles an hour, that the

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oil industry's Beaufort Sea Operation will be a disaster.

And in the event of an ecological disaster the people primarily affected will be the people of Tuktoyaktuk and other coastal communities along the Beaufort in Canada and Alaska.

Because the wage economy, such as we understand in the south, does not apply to the majority of Mackenzie Eskimo. To begin with, there is never enough of year round employment for all the people and at the best of times the employment is seasonal, and wages totally inadequate for subsistence in the far north, with cost of goods and foodstuff brought from the south being the most costly to any other place in Canada.

The lifestyle of people which evolved over thousands of years of living off the land is such that at the moment the Eskimos cannot compete successfully with the working force imported from the south, and because of that, they are dependent on the land, the lakes, and the sea to provide them with sustenance; and if these material advantages are being taken away from them, they will starve.

I thank you, Mr. Commissioner.

THE COMMISSIONER: Thank you,
Dr. Schwarz.

(SUBMISSION OF DR. HERBERT T. SCHWARZ - MARKED
EXHIBIT C-586)

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner,
the next brief will be given by Susanne Loewen on behalf

S. Loewen

of herself and six other people.

SUSANNE LOEWEN, sworn:

THE WITNESS: Mr. Commissioner, ladies and gentlemen, I am submitting this statement on behalf of the following people: David Bell, Beth Hogan, Maureen Hollingworth, Sharon Kerr, James Mitchell, Ian Sprott and myself, Susanne Loewen.

In December 1974, we were enrolled as honours anthropology students at Carleton University in Ottawa. In our fourth year seminar course, we decided it would be useful and of interest to work on an issue of current concern. The result of this decision was a study on the proposed Mackenzie Valley Pipeline Project, and receiving support from our department, we published a collection of papers entitled:

"Whiteout - The Mackenzie Valley Pipeline Proposal." Although, and perhaps because so much of this material is now dated, some of us felt, as an interested group, that it was important to register a statement to this Inquiry. This submission does not necessarily represent the opinions of all the people who worked on the initial project.

Our position is a preference for no precipitous development in the north for the purpose of resource extraction. The Canadian Government should be doing more research in the field of alternative sources of energy, such as the use of solar energy and wind generators. The amount of research money currently available in these two areas is pitiful in comparison to

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the money being poured into the development of fossil fuel energy sources. To commit our economy, our northern environment and our national policy on aboriginal rights to a mammoth proposal such as a gas pipeline for the purpose of perpetuating our reliance on fossil fuels is irresponsible considering the short-term nature of the solution. The energy policy of this country should reflect a long-term approach and not succumb so easily to pressures from industry and from the United States. However, since the government seems predisposed to developing the north, it is necessary to set certain stipulations in terms of the prime importance of social and environmental considerations. Development must not be rushed. Since the building of a gas pipeline seems to be a natural prelude to an oil pipeline, a permanent highway and a railroad, the project has alarming ramifications for the future of the north.

Most ecological studies of the north focus on three major problems:

- 1) the presence of ice-rich permafrost which increases erosion when part of the terrain is altered,
- 2) the simplicity of the northern ecosystem, and problems which could result if key species are eliminated from this ecosystem,
- 3) the potential dangers posed by development to the animals which have traditionally been important to native people -- caribou, seals, whales and geese are prime examples.

The Arctic Gas proposal to build a pipeline along the north coast through the Yukon,

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the Northwest Territories and south along the Mackenzie Valley would herald the gradual deterioration of the environment in those areas. Along the north coast, the pipeline would interfere with the proposed International Wildlife Range. This proposal would involve creating a wildlife range in the Yukon, north of the Porcupine River, which would be joined to the existing Arctic National Wildlife Range in Alaska. Although at present Foothills does not propose to cross the north coast, the Maple Leaf line runs through the relatively undisturbed Mackenzie Valley. The route which seems most logical in terms of long-term costs, minimized environmental damage and social disturbance is the Fairbanks Corridor. Recently the Northwest Pipeline Corporation formally proposed to build a pipeline which virtually follows this route. Although much of the necessary background research has not yet been done -- a factor which means more time would be required to conduct studies, it is an important alternative for several reasons:

- it is not dependent on the settlement of native land claims,
- it follows a corridor where social and environmental impact has already been experienced in terms of the Alyeska project and the Alcan Highway,
- it avoids the ecologically important North Slope and therefore does not conflict with the proposal for a wildlife range, and
- it could make use of existing facilities like the highway, which would mean savings both in terms

of time and cost.

If a pipeline is built it will be necessary to have a concrete regulatory authority to ensure that environmental and social concerns are sufficiently protected. This authority or agency should be comprised of representatives from the relevant government departments, industry and local communities, without being merely representative of one faction. In this country there is too much division of authority within the Federal, Provincial and Territorial Governments to allow existing government regulations to form the basis of an effective monitoring system. It would be too easy for an issue to become lost in the shuffle of ill-defined or overlapping authorities. An appointed group must have the funds, personnel and expertise to effectively supervise a pipeline project or any development in the north.

The issue of paramount importance in this whole controversy is that of native land claims. As has been stated many times before in the southern hearings, land claims must be settled before any development takes place in the north. Hopefully, the James Bay Settlement will not determine the nature of future dealings with the native people in this country. It is our last chance to make a fair settlement. The much acclaimed James Bay Settlement amounted to a compromise virtually forced upon the Cree and Inuit of the James Bay area. The indigenous people were rushed into it by a provincial government not willing to wait and allow them their full judicial rights. The state of

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reserve Indians in southern Canada is even worse. Our government's policy to date has shown an historical relationship with the native peoples ranging from neglect to exploitation.

We, as a group, would not presume to say exactly what the northern natives want in the event of a pipeline through the Mackenzie Valley. However, their request to have some say in the nature of development in this area does not seem outrageous.

It is important to remember that the native people of the country are not, by any definition, immigrants, despite a previous reference made to this Inquiry to this effect. They did not move to this country in anticipation of participating in a wage economy, at the risk of surrendering some of their own culture, as did our European ancestors. On the contrary, archaeological evidence has shown that natives have inhabited the north for as long as 30,000 years. They did not ask for our interpretation of development and progress, and yet, we are now attempting to superimpose our cultural and economic values on these people.

In the face of development, the James Bay natives have tried to have some say in the way in which their land is being used. The people of north-western Canada are now trying by legal means to establish a claim to their land. Those who have always complained about native people living off social services such as welfare and family allowance, should be encouraged by native peoples' attempts to manage their own affairs.

Thank you.

Mrs. M. Christie

THE COMMISSIONER: Thank you
very much.

(SUBMISSION OF SUSANNE LOEWEN ET AL - MARKED
EXHIBIT C-587)

(WITNESSES ASIDE)

MR. WADDELL: Mr. Commissioner,

I call next upon the members of the Trinity United
Church, the brief to be given by Mrs. Mabel Christie.
Mr. Commissioner, I'd ask any people who are on the list
tonight who haven't given me a copy of their brief,
could they do that so I can get some of them reprinted.
That includes Mr. Shearer, Ms. Oulton, the Westboro
United Church, and the Baffin Region Inuit Association.

MRS. MABEL CHRISTIE, sworn:

THE WITNESS: Justice Berger,

I am speaking on behalf of 73 members of Trinity United
Church in Ottawa. We knew there would be plenty of
expertise from experts on both sides of this Inquiry,
but out of our Christian concern that justice be done,
we wish to offer this brief statement of support for our
native peoples in their demand for a fair deal in the
proposed development in the Northwest Territories. We
were late coming on the scene; we didn't meet the May
the 1st deadline and we thank you for the flexibility
and the informality that you have shown as this Inquiry
has moved across our country.

Sir, we, the undersigned
members of Trinity United Church, Ottawa, Ontario, wish
to express our support for the native people of Canada

Mrs. M. Christie

in their demand for just settlements before any further development in the Northwest Territories.

We commend the Government of Canada for arranging and carrying out these hearings in all parts of Canada - north and south. We regret that the native people were not consulted or were not listened to in such instances as the James Bay Power Project, the Mackenzie Highway and the Big Horn Dam on the North Saskatchewan River. We expect that the things that the native people and others in support of the native peoples are saying will indeed "be heard" this time.

We believe that Canada's native people are not against development per se, but want to be consulted when development is likely to affect their way of life so drastically. This, we in southern Canada take for granted. We know that if public opinion is strong enough, projects have been halted or at least delayed, for example, the Spadina Expressway in Toronto and the proposed Throughway along Tweedsmuir Avenue right here in Ottawa.

The native people of the north are the authority on their own way of life. To them, land is not something to be sold for dollars; it is part and parcel of their culture. We have no more right to try to tell them that they must change and how, than they have to tell us how we shall live.

One, we support their demand to be consulted and to be heard before any further development takes place in the Northwest Territories.

Mrs. M. Christie
Newbery, Dumont
Manitowabi, Solomon

Two, we support their demand
for just land settlements before any further action is
taken with regard to the Mackenzie Valley Pipeline.

Thank you very much.

THE COMMISSIONER: Thank you,
ma'am. Thank you very much.

(SUBMISSION OF TRINITY UNITED CHURCH - MABEL
CHRISTIE - MARKED EXHIBIT C-588)

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner,
the next brief is from Sudbury, Ontario, from Laurentian
University, the Native Studies Department. It will be
given by Dr. E. Newbery.

DR. E. NEWBERY, sworn:

JAMES DUMONT, affirmed:

MRS. EDNA MANITOWABI, affirmed:

ARTHUR SOLOMON, affirmed:

WITNESS NEWBERY: Your Honour,
I am to be joined by other members of our department
and with your permission, we'll ask them to sit at the
table.

THE COMMISSIONER: By all means

A Your Honour,
we are members of the Faculty of the Native Studies
Department at Laurentian University. I will introduce
on my left, Professor James Dumont, Mrs. Edna Manitowabi,
who is a lecturer in the Ojibway language, and Mr. Arthur
Solomon, who is an elder consultant in our department.

We asked for permission for

1 three of our members to make brief statements. Mrs.
2 Manitowabi has joined us. Perhaps it was a touch of
3 male chauvanism that ^I didn't think to ask her if she
4 would like to do this, but with your permission, I will
5 just summarize in three brief points what I was going
6 to say, to give time to her if she wishes to make a
7 brief statement. If she doesn't, the time will be used
8 by somebody else, I'm sure.

9 The three things that I wanted
10 to say myself, you have heard many times before and
11 incidentally, I would like to congratulate you on your
12 patience in these long hearings and indicate my conviction
13 that these hearings may constitute a real change;
14 a real turning point in Canadian life.

15 So, the things that I want to
16 say are things you've heard before. The first point
17 that I wanted to make had to do with the matter of
18 justice. I wanted to mention the promise of the present
19 government in Canada of a just society and some fears
20 about how that promise has been implemented, particularly
21 in relation to the native people and to summarize that
22 with this statement.

23 We therefore urge and insist
24 that the Canadian Government implement its promise of
25 justice and proceed with no plans for exploiting the
26 resources of the north without full consultation with
27 and consent of its native people, no matter what the
28 economic and political pressures or consequences may be,
29 for no policy can be right in these matters which is
30 wrong in relation to that prior and ancient humanitarian

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responsibility.

The second point I wanted to make has to do with justice to the land and to the creatures of the land. I observe that this is a concern of native people in the James Bay area and other areas of the north, as much as they have concern for the human beings there.

We therefore also insist that enterprises in the north which now and in the future are entertained by government or industry be brought to the bar of justice to the land and its creatures. Every consideration must be exercised in this regard and nothing done which in the judgment of those who live there may endanger the land, the sea and their creatures.

My third point was responsibility to the future and I sum it up in this way. We would therefore encourage the steps our government has begun to impress this lesson -- the lesson referred to is one of greater simplicity of life and restriction in the use of our resources -- to impress this lesson on our people and we promise our support in bearing the immediate consequences of it in shortages of energy, in the disruption of industry, in personal inconvenience, until habits of greater simplicity are established. We urge the far-sighted re-adjustment to such necessities through de-industrialization and the decentralization of populations, and through experiments in communal living for we are sure that unless we voluntarily accept the challenge to restraint and more humanitarian lifestyle, they will be imposed upon us and our children by

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disaster.

Finally, we express the hope that the long and arduous process of these hearings will result in a new chance of life for the north and its peoples and also for our nation and even the whole planet.

WITNESS DUMONT: When I was asked to say something, to present something to this Inquiry, I really wondered, I think, as a lot of native people wonder whether the things that are presented to this Inquiry and that come out of it, will be listened to. There is a real question about the many commissions that are held to deal with very serious issues that seem to end up nowhere, and when I thought of that, I wondered about presenting something, but I am here with a presentation and I hope that somehow, out of all this that some one will listen.

We've had our ceremonies and we've sat in a circle and offered our prayers that what we say might be from our heart and might be the truth. If we're willing to do that, then perhaps those who sit in some kind of judgment or jurisdiction should be able to listen to what we have to say.

What I am going to present here isn't filled with any kind of statistics or anything but it is -- you do have your own experts and they have already talked about the need to call into question the development that's taking place, and to consider the needs of the people in the area and the ecological consequences. Surely you should be able to listen to

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Solomon

your own experts and that if you can't listen to
your own experts then nothing that I would be able to
say in the line of statistics or facts and figures
would influence you very much.

Also, if you're not willing
to listen to your own elders when they call out for
justice and when they ask for concern for the needs
and demands of other native people, if you can't listen
to your own elders then what I would say surely wouldn't
be listened to either.

I don't come here as an
expert or trying to fill in for one of your elders
and give a lot of wisdom, but I do have something to
say and if it doesn't seem to directly concern the
pipeline and the figures and so on that go along with
it, I hope that you will see in it something that is
a real concern for us and that has to do with the land,
because the land is -- we as a people, our culture, our
people, our whole way of life is directly related to
the earth, to the land. Very simply, if you destroy the
land then you destroy us; or once you have developed
the machinery to destroy the land, then you've
developed the same kind of machinery or you put the
same kind of machinery into operation to destroy us
as a people.

I'll simply read what I have
presented here with the hope that it will be listened
to, because really it's not entirely my own. I bring
a message on behalf of someone perhaps who should be
here, one of our elders.



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An elder from Manitoulin Island
a grandmother now in her 80s, recently related a dream she
had as a young woman. In this dream she was taken up
to the sky and a voice told her to look back in the
direction that she had come; she was asked what she saw.
Through the mist she could make out the shape of the
earth. The voice then instructed her:

"That is where you come from. That is your
mother. Go back and take care of her."

Since that time she has learned many things of the
traditional beliefs and traditional ways. She has
honored her vision and cared for her true mother. She
is now a grandmother to her people and is someone to
whom the young can go and learn of the earth and of
the creation and of the traditional ways.

In her elder years she had
another dream. In this one she was, in her old age,
leading a group of native people to the nation's
capital. She was beautifully garbed in traditional
native dress and leading a delegation to bring demands
and a message to an important gathering in Ottawa. At
the meeting itself there were many people of which the
native delegation that she was leading was only a part.
There were non-native people of all sorts there and
various native groups. When she woke up, she wondered
how in her aged years she would ever lead such a
delegation to such a distinguished gathering as this
one.

It is my feeling that this
meeting here today, the Berger Commission hearings,

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1 in Ottawa, is that gathering. And it is my feeling that
2 the way in which this grandmother of the native people
3 can make her journey here is by having her message
4 proclaimed to the people of Canada, that:

5 "We belong to this earth and we must live
6 up to our responsibility to take care of her."

7 Now this may appear to be a
8 strange way to introduce a brief to such a Commission
9 as this. However, with the greater publicity of the
10 expressions of the native people themselves through the
11 media, as well as through recent books by more under-
12 standing authors, and so on, it must be obvious that
13 there is a lot more to this land claims issue than
14 treaty rights and just compensation alone. Native
15 people who live in the various territories that have
16 been faced with the question of development (Eastern
17 James Bay, Northern Manitoba, and Northwest Territories)
18 have been saying over and over again that we are part
19 of the earth; the earth is our mother and we are
20 relatives to all of creation. When native people are
21 asked to surrender their land, or to make way for
22 development of the land and its resources or encouraged
23 to alter their life patterns in relation to the land,
24 a very important request and serious decision is being
25 called for. Native people do not have the same
26 concept of land ownership and view of the expendibility
27 of the earth's resources as those making the demands
28 for the land, and those presently in control of the
29 development of resources. The fact is:

30 "We do not own the land; it is not ours to give
away."

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1 Native people have a special relationship to the
2 earth. It must be appreciated and accepted that the
3 original native people of North America are the keepers
4 of the land.

5 Now when we are faced with
6 serious ecological problems, with the ignoring of what
7 treaty rights were supposed to have been guaranteed,
8 with the threat of intrusion onto what lands and terri-
9 tories have been left to the original inhabitants,
10 this whole question of land and relationship to the
11 land is arising once again. With this recent pressure
12 relating to land issues has come a renewal of the aware-
13 ness among native people of the unique relationship
14 they have with the earth and of the original responsi-
15 bility that they were given when they were placed here
16 on this land. The feeling for the land is still
17 there; it has not been lost or eroded away by time and
18 acculturation. And the sense of urgency for a sense
19 of control and need for a direct determining of what
20 decisions are made affecting the earth and its
21 creatures and the people of the land is a reflection
22 of this continuing concern for the earth and respon-
23 sibility as caretaker to the land. This must not be
24 forgotten or overlooked when judgments are being
25 made concerning land settlement issues and determining
26 of proper government of land development.

27 As considerations are being
28 made, therefore, for the proper jurisdiction over the
29 land in the Northwest Territories and responsible
30 development of the communities and resources of the

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north as a whole, attention must be paid to the following important matters:

1. Justice in determining appropriate response to demands for recognition of treaty and aboriginal rights.

2. Close attention to the petitions and counsel of native people of the north concerning northern development and use of resources in these territories -- even where this means attending to the concerns of the native people and encouraging self-determination of the native people of the Northwest Territories over and above the pressures of an economic and political nature from outside dominant forces;

3. Recognition of the special status of the native people (evident in the case of the people of the Northwest Territories) and the fact of their co-existence (with the full degree of original sovereignty as nations of people) with other Canadians. With this recognition should come an attempt to develop a healthy and co-operative co-existence in this land with encouragement of native identity and culture and respect for the position of the native people that the land and freedom and autonomy on the land is vitally linked with their survival, their identity and their culture.

4. And importantly, awareness of the native peoples' special relationship to the land and its creatures, and of the sacred responsibility native people have toward protecting and caring for the earth. All of North America must listen to the pleas of the original

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1 people of this land for a respect for the earth as
2 mother and a union and harmony with her. Native people
3 have the ancient responsibility of being "keepers of
4 the land", but all North Americans are bound together
5 in their relationship to her and to all of creation.
6 Unless we listen to the pleas of the people of the
7 earth and of the earth herself, we will not be able
8 to survive, or at least we will jeopardize the
9 quality of life for our children and our grandchildren.

10 I ask of you to hear the
11 wisdom of this grandmother who indeed did come to
12 Ottawa to deliver her message of concern for the
13 earth and for her people.

14 THE COMMISSIONER: Thank you
15 very much.

16 WITNESS SOLOMON: Mr. Justice
17 Berger, we have deliberately kept these briefs very
18 short. There are many things that I would like to
19 talk about. Prophecies have been among the people
20 of North America, the original people for centuries
21 before the strangers came to this land. But I have
22 deliberately kept this short, so there would be time
23 for the rest of our members and for other people to
24 speak.

25 It is with sad regret that
26 I have watched the controversy on the proposed oil
27 pipeline down the Mackenzie Valley and the Government
28 of Canada smoothing out the way for the transnational
29 oil industries so they can make it happen.

30 It appears to be another

fact of progress and development at any cost.

Like Boyce Richardson, I spell those words "progress and development" with five letters: D-E-A-T-H.

It is obvious to me that the Government of Canada like the Government of the United States is setting up the native people of North America for the final ripoff, they have the police and the guns and they have the laws and they have the jails and they will take what they want and justify it later. How they will justify it to their children's children, when there is nothing left is something else.

I have watched both Federal Governments of the United States and Canada for a long time, and I have come to the conclusion that they are the servants of the transnational corporations who recognize only one imperative, and that is to grow and expand or die.

I am reminded of all the native North American prophesies that I've heard in the last few years, prophesies that were known long before the strangers came to this land from Europe -- one is that a strange people would come to this land (the Hudson Bay area) and they would come to have a great power and they would hurt the people, the Indian people who live there grievously; but one day they would lose their power and they would disappear and there would be peace on the earth again.

A prophesy among the Micmac people said that one day there would be a strange people

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1 come to this land, they would have hair like the color of
2 fire, but they would not stay long, then others would
3 come out of the sea and they would have white skins
4 but they would have no eyes and no ears.

5 It has always been the
6 understanding of the native people of North America
7 that we were put here by the Creator and that we were
8 to be the keepers of the land, not the owners.

9 The real owners are the ones
10 who made this creation and the unborn generations to
11 come, and each generation in its turn is to walk in
12 a sacred way and to give honor to the God who made
13 us and to our mother earth who sustains us. In your
14 Christian Bible it says,

15 "Honor thy father and thy mother."

16 We in the Indian world under-
17 stand that there are two roads to walk on through this
18 path of life, one is to walk in peace and harmony with
19 the Creator and the timeless rhythms of His universe.
20 The other road is the road of destruction. A destroying
21 way which follows the way of the great deceiver because
22 we have always seen that the strangers who came to
23 this Turtle Island have always used deception to steal
24 the land and the resources from the keepers of the
25 land, and we see that it is no different today than it
26 ever was from the beginning.

27 Robert Joulain, the French
28 anthropologist, said,

29 "We are a civilization of vultures, and we
30 will end up eating our own decaying flesh."

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How long will the destroyers
keep devastating the land and destroying the natural
people?

Grandfather, Great Spirit,
we have heard their voice in the wind, we have
listened to your words in the great storms, we have
seen your anger in the great shaking of our mother
earth. We have listened to your warnings in the
fire of the volcanoes and we have turned to pray again
with the sacred pipe.

Grandfather, we have
called to our brothers to stop destroying the earth
but they have never listened to us. We know that
you will soon come to restore all things to a sacred
way again. We know that you will destroy those who
work against the harmony of your creation and their
ways and their work will be taken away.

Grandfather, we pray, come
soon.

Mr. Berger, if there is
anything -- if there is something you can do to stop
the devastation of the land and the native people of
the north, please do it.

Those are all my words for
this time.

THE COMMISSIONER: Thank you,
sir.

WITNESS DUMQNT: I would
like to say a couple of things, and that is ^{that} the woman
who is this grandmother that I spoke of, her name is

Senoqua, which means "determined woman", and we know that even in her 80th year she's still a determined woman, determined to honor the dreams and the visions that she had, and determined enough to come here in spirit. Just last year she honored this one who sits beside me here by giving her that name, and now she will carry it to do the very same thing, to be a woman, to be a mother, and to be a grandmother, and to honor and care for the earth and to remind others of the very same thing. She does have something that she wants to say here, and I ask you to listen.

WITNESS MANITOWABI: I want to, because I am a woman and because I am a mother, and I've come from this island, this North America which is our mother, I wanted to come and speak for my mother, to ask M r. Commissioner, the government, Prime Minister Trudeau, they have children, they have mothers, their wives are mothers of their children. I would like to ask them to look at them, to really look at them and see what is happening, what is going to happen.

A few years ago when I went in search of myself after going through a lot of garbage in the city, I went and spent some time with some elders, and it was through them that I began to see myself. One of the things that they said was "When it is time for you to leave the city, you will know."

And when I had to go back to the city it did take me a while to leave. I talked about it for a while, and

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one day, I don't know what happened, but I was sitting in a meeting and people were saying about -- they were talking about self and about identity and who are we, who am I; but it wasn't until then when I heard these people talk that I began to realize and I began to see things, I began to hear things going through the suburbs of Toronto; I saw machines digging into the earth and I felt it in my gut. I said to my husband, "My God, look what they're doing, they're raping her."

It was as though those machines were digging into me; that's what I was feeling. I want to say that those experiences that I had, feeling noise for the first time, being able to feel the earth, being able to say, "I am, I am the earth, I am mother and that we are all related, all the animals are our relations and all the people on this island, the North American people who have come to this island, we are all related, we are all one."

If you do harm to one, to the other, you are hurting yourself, you are destroying yourself and you're hurting the Creator. This is what those people were talking about and I never realized what they meant. I often wondered, "Well, how could I be a part of you, and you a part of me?"

But it wasn't until I began to really feel the earth and I began to know who I am. I think it's really important that people who come to this island begin to relate to the earth as their mother. She is your mother also and if you hurt her, you're hurting yourselves.

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I wanted to share with you
a song that was given to me by some Cree children and
here again this is a very simple song, and here again
it was a lesson and I would like to invite you to
listen to the song, not just with your ears but with
your heart. It's inviting you, asking you to wake up.
The birds are singing now. Look around you and see
what the Creator has made. Look at what mother earth
has to offer. She has so many gifts to give and so
many lessons to teach, if you would only listen, if
you could only see with your heart and hear with your
heart. This is the song:

(MRS. MANITOWABI SINGS NATIVE SONG)

(SUBMISSION BY NEWBERY, DUMONT, MANITOWABI &
SOLOMON MARKED EXHIBIT C-589)

(WITNESSES ASIDE)

M R. WADDELL: Sir, I wonder

if we could have a short break now, a 10-minute break?

THE COMMISSIONER: I think

we will, and those whose names are on the list for
this evening might confer with Mr. Waddell during the
break about how we might apportion the rest of the
evening.

MR. WADDELL: All right.

THE COMMISSIONER: We'll take
a break first.

(PROCEEDINGS ADJOURNED FOR TEN MINUTES)

Dr. E. Sutherland

PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Ladies and gentlemen, we'll call the hearing to order again and just carry on, Mr. Waddell.

MR. WADDELL: Yes, I'm going to call the next brief, the Westboro United Church of Ottawa and I call that brief now, please. I believe Dr. Sutherland's going to present it.

DR. ELEANOR SUTHERLAND, sworn:

THE WITNESS: Mr. Justice Berger, I'm presenting this brief to the Mackenzie Valley pipeline from the ministers, members and adherents of Westboro United Church which is at 450 Churchill Ave., Ottawa, Ontario. With your permission, I'd like to ask the representation from this church for whom I speak to stand. I wonder if they would. There is a few of them here, tonight. Thank you very much.

Needless to say, not all of the 160 people who signed this petition are here, but this is some of them.

We are a group of concerned citizens from a representative community in Ottawa west. We are concerned about the many problems and injustices facing the native people of Canada today. We do not need to elaborate on these or on the past or present mistakes that perpetuate the shocking conditions that we know exists. We are aware of the native organizations which are formed and which are defining their own

Dr. E. Sutherland

priorities and solutions to these problems and we are impressed that they have been able to accomplish so much in such a short period of time.

We believe that the native organizations of the Northwest Territories are representing the feelings of their people and must be heard. They are the authorities on their land, their environment, their culture, and their way of life. We believe that they should make vital contributions into the decisions and the defining of solutions which will affect them so greatly.

We believe that justice cannot be done, if once again, southern Canadians only, set policies for the north.

If this Inquiry had been held 30 years ago, very few southerners would have cared what happened to the land or the people in the north. Now, because of a possibility of a gas and oil shortage, all are concerned. We need the oil and the gas.

So, without sufficient consultation, development goes ahead at a pace that few of us in the south or in the north really understand. A few decades from now, the supplies will likely have dried up. Again, no one will care what happens to the north, but the problems, social and environmental, all too well known to us in the south, will be the legacy that we will have left for the future.

We believe that this Inquiry and the Canadian government must listen to what the original people of the north have to say and must deal

Dr. E. Sutherland

fairly with the original inhabitants of this land.

In Ottawa west, we compare this to a situation that is, at present, confronting us. We are faced with the possibility of a major highway going through our community. However, we have been guaranteed that consultation will take place. The people on Tweedsmuir Ave. will have their land paid for if it's expropriated. The people will not have to look for new jobs. Now, we compare this situation to what is happening in the north.

We know that there has, on occasion, been too little consultation in the past. No one knew ahead of time when the pipeline or some similar alien project would come to their community. Their livelihood, for example, hunting, trapping, fishing would be in jeopardy and little compensation has been made to the native people who are really helpless unless we in southern Canada support them.

We come here because we realize that history's being made and for better or for worse, we're going to be a part of that history. We want history to report that justice was done, and we support the original people when they seek a fair settlement for their land.

Each of us here today, as individuals and Canada, as a nation, will be judged now and in the future by the way our government and each one of us handles this problem. If we ignore the original people and allow the destruction of their culture and their land, it will be our responsibility. We want such

Dr. E. Sutherland
D. Oulton

destruction to be avoided, we want dialogue to continue, we exhort the government to listen carefully to the original people who are the majority of the inhabitants of the Northwest Territories. We urge that there be no commitment to development without just land settlements and no development that threatens the preservation of the environments and the cultures of the north.

Thank you.

(SUBMISSION OF WESTBORO UNITED CHURCH - DR. E. SUTHERLAND - MARKED EXHIBIT C-590)

(WITNESS ASIDE)

MR. WADDELL: We're filing, Mr. Commissioner, the original of that brief with the signatures appended to it. I'd like to call next, Doris May Oulton.

DORIS MAY OULTON, sworn:

THE WITNESS: Justice Berger, an Inquiry such as yours was making its rounds of the communities and starting community hearings, and two members of that Inquiry who had been appointed through our political system -- this was a low budget Inquiry -- and they had to walk all night to get to the community hearings. Now, these members were a chicken and a pig. They arrived in the community, having walked all night, and being quite tired. The chicken turned to the pig and said: "Look it, before we go into the hearings, I really have to have something to eat", and the pig said: "Yes, well, I can appreciate that. What would you suggest?" And the chicken said: "Well, what I would

D. Oulton

suggest would be ham and eggs." "Now, the pig turned to the chicken and said: "Well, that's fine, for you that means participation. For me, that means total commitment."

My point in telling the story is to say thank you for the opportunity to participate. Unfortunately, the decisions being made about the people in the north mean for them a total commitment, and that commitment may be too great to make.

It means a kind of impact that we don't yet understand and it may mean, in fact, genocide. It may be cultural in nature but would be very similar to the kind of physical genocide we've seen within many other aboriginal groups.

I have two concerns, but before I give those concerns, I'd like to say first of all that I support native land claims, and second of all, that I'm against the pipeline being put through at this time.

I don't feel that we know enough about the implications of the pipeline. I become very concerned when I hear the president of Arctic Gas talk about the five years that have ^{been} spent on environmental research, and I challenge him to produce the same quality of research on social implications. I also become very concerned when I hear Blair, President of Foothills, make a statement that says that he agrees that the pipeline would have some social impact, and that he only became aware of that when he went to the community hearings. He should be getting the kind of evidence that makes him aware of that far before then.

D. Oulton

I deal in my submission to you would be one against the pipeline, supporting land claims. I am, however, a community developer by profession and a strategist by nature and in that light, I raise two concerns.

My first concern is that your recommendation would be only one of the elements that would go into making a final Cabinet decision and how a pipeline is built. Realistically, we all know that the Cabinet will be considering other factors. You said that the concerns and the opinions of the people in the community are as important to you as the concerns and the opinions of the outside experts. You have been given a governmental mandate to recommend the method in which a pipeline should be built. The communities have given you a mandate to oppose that pipeline being built at all. It would be my assumption that you would take that opposition to the Cabinet. I would pray to God that they consider this opposition first and foremost and it would have, by far, the greatest impact.

My suspicions, however, indeed my overwhelming premonition is that they will make the decision to go ahead with the pipeline. ^{That being the case,} I urge you to use the kind of credibility that you have at this point, not only in the north but in the south, to taper that decision in order to make it as workable as possible. If a pipeline goes through the north, it must be looked at as a wholistic development. When I see plans that include only training of a technical nature for the peoples in the community, I realize how limited the scope

D. Oulton

of the plans for the impact of that pipeline are and that's terrifying. I urge you in your recommendations to do a second long report, a transportable report, one in which sections of your recommendations, particularly in the area of social and cultural implications can be lifted out and applied to any northern development, particularly any pipeline development.

I would hope that the contribution be significant, so significant that it can't be ignored. That would be a victory. But that victory would be only one if development would be looked at wholistically. I see a Commission as a ^{very} real way of making that impact, making it in a way that has never been done before, making it in a way that can't be denied, making it in a way that allows people of the north to finally see some control over where they are headed and how. Your Inquiry has gathered more information together on the impact of development than probably has ever been gathered before, certainly that there had been gathered before about one development. I urge you to use that information as a tool with as much implication and application as possible, that it not simply be seen as recommendations for a pipeline, but that it be seen as information about northern development, in short, to make it a workable and usable tool that demands not to be left on a shelf.

However, this leads to my second concern and that's that the Commission not end when it submits its report. It is a process that started in the north. That process is with the people in the communities,

D. Oulton

linking them together and allowing them to discuss concerns in a significant manner. It could be and should be one of the most constructive processes in which we, as a country, are now involved. It could however, as easily, be one of the most destructive processes that's happened to communities in the north.

People in those communities have come and spoken to you. They've told you of their future dreams and they've told you of their past sorrows and they have told you of their present concern and dilemmas. They've related to you in a way that has seldom happened in the north, indeed, has never happened to the degree that it has in the last few months. But the people in the north now believe in you. They also, by some transference, believe that they can have some control over what happens to them. That is something that we can't allow to be destroyed.

The difference that I have seen between what's happening in the Territories and what's happening in the Yukon is phenomenal. Land claims processes also happen in the Yukon but people in the communities don't know what's happening. I, as an outsider know more about their land claims issues than they do and that's ludicrous.

On the other hand, what I've seen happening in the Territories is people coming together and discussing things. That's a traditional mode and one that you've used well, but as one that simply cannot happen only once. It must be followed up and people must continue to have input. People must be

D. Oulton

allowed to discuss a matter, then be informed what the alternatives are, then must work in a sincere way to look at the options and be allowed to develop the skills that allows them to make the best decision and make that decision become a reality. I don't believe that this is a matter in which we can afford to let any second-best decisions be made.

(SUBMISSION OF DORIS MAY OULTON - MARKED EXHIBIT C-591)

(WITNESS ASIDE)

THE COMMISSIONER: Thank you very much.

MR. WADDELL: Mr. Commissioner, I'd like to file three briefs with you at this point. One from the World Outreach Committee of the Ottawa Presbytery of the United Church of Canada, the second one from the Voice of Women, Ottawa group, and the third one from Michael Bein, B-E-I-N, from Lanark, Ontario. I'm informed that ^{if} people on their way out tonight wish to pick up some copies, some extra copies we have of the briefs that were given today. They'll find them out on the table outside the room.

(SUBMISSION OF UNITED CHURCH OF CANADA, OTTAWA PRESBYTERY - WORLD OUTREACH COMMITTEE - MARKED EXHIBIT C-592)

(SUBMISSION OF THE VOICE OF WOMEN - MARKED EXHIBIT C-593)

(SUBMISSION OF MICHAEL BEIN - MARKED EXHIBIT C-594)

I'd like to call now, Mr. Commissioner, the brief from the Baffin Region Inuit Association and the brief will be

M. Wilson

presented by Meeka Wilson.

MEEKA WILSON, sworn:

THE WITNESS: I am representing

Baffin Region Inuit Association. Mr. Commissioner, I am here today, representing Baffin Region Inuit Association, comprising 13 Inuit communities in Baffin Region.

First, I would like to thank you for this opportunity to appear and to give our views. Looking at a map, Baffin Island may seem a long way from Mackenzie Valley but in two very important ways, we feel very close and very involved in what is happening in the western Arctic.

First, we share the same concerns about the development of the north resources and the impact on our communities and way of life.

Second, we share the common heritage with the Inuit in the west and Arctic. We Inuit are one. Sometime I think we Inuit in the East have been lucky. We have been allowed to keep our own language, simply because we have not had the same influx of southerners. Maybe it is same point, small point but will the pipeline care what remains of our language in the western Arctic?

We haven't yet had the same experience with developers in our own region, not yet, anyways but there are signs that mineral, oil and gas exploration is coming. We are beginning to understand what development can mean and we are very afraid for our fellow Inuit in the western Arctic.

M. Wilson

Inuit don't have farms and gardens like people in the south. Our farm is the land. We need wild animals to survive in the same way that you need your farms and your vegetables. We need country food to survive; to you, raw seal meat would not be appetizing, but to me, it's a darn good meal.

Even if development comes and there's lots of money, lots of jobs, it still won't buy a good meal if there are no wild animals left. We will never become canned food eaters. Even if we wanted to, we couldn't afford it. It will never buy an adequate diet for us.

We know that the people in the south want to maintain and improve their own southern standard of living. We can accept that, but do Inuit have to be destroyed in the process? After all, the Inuit have always been there, and we always will be there, but will there be any white people left after the oil and gas are gone? It seems to us that the way development is happening now, it doesn't offer very much to Inuit. You never hear very much about the Inuit getting a fair standard of living. That doesn't mean we want the same things as people in the south. We do want to have the same services as other Canadian citizens but we also want to retain our culture and way of life.

We think the best way to achieve this is through a fair land settlement, through Inuit Tapirisator of Canada. All the Inuit in the Northwest Territories have presented their proposals to the government. We don't think that any pipeline should be

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J. Shearer

built until the land claims are settled. Our culture is older than Canada itself, and we will always be Inuit. We don't want any special status. We can make our own way if you allow us.

Sometimes it seems the government is only interested in us because of the resources in our land, but I think we have a lot more to contribute if we are accepted as a full and equal Canadian citizen.

Thank you.

THE COMMISSIONER: Thank you.

(SUBMISSION OF BAFFIN REGION INUIT ASSOCIATION -
MEEKA WILSON - MARKED EXHIBIT C-595)

(WITNESS ASIDE)

MR. WADDELL: The next brief, Mr. Berger, is Jim Shearer. He's sworn in Inuvik.

JIM SHEARER, resumed:

THE WITNESS: Mr. Commissioner, I appreciate your hearing me for just 5 minutes again, this time on a topic of major personal concern to me, and quite different from those on technical matters presented to you at the formal hearings in Inuvik.

I'm speaking here as an individual, a scientist, and a southerner, who resides in Ottawa and who would like to make some comments on his observations while working and living in the Canadian north.

I was first north in 1964 in the central Arctic on an expedition looking for Sir John Franklin's lost ships, the "Erubus" and the "Terror".

J. Shearer

This time and all subsequent times, I was extremely impressed by the openness and sincerity of the local people I met, much as one is impressed when one goes to a small town in the country where the lifestyles and values are quite different.

People coming from large cities where high technology, rapid pace exists, are usually impressed by the simplicity and tranquility of the day-to-day survival lifestyle of rural areas.

There's a contrast between these two lifestyles and the difficulties arising from the assimilation by modern western society of the other value system on which I would like to spend a little time.

There is no doubt that the people entrenched in the doctrines of either philosophy or lifestyle feel that their's has inherent advantages over the other and that their philosophy is the correct one. In this respect, how does one judge objectively when, where, and to what level one is more desirable than the other? My basic premise, here, is that the industrialized urban sector of society has, at its root, a connotation of efficiency, economic growth, and an ever-increasing standard of living. In contrast, the non-industrialized, indigenous sector of society has the immediacy of survival as the basic condition. This is manifested by the basic differences in the decision-making process. In the competitive urban sector, the decisions are made by the "majority rules" concept, which is efficient in terms of time and theoretically

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beneficial to this majority, although in practical terms, seems only to me the desires of the few in power. The antithesis of this is the consensus mode or style of decision-making, which is more time-consuming, but certainly has the interests of all people involved.

The implication, then, is that the industrialized sector of our society will always feel that the other sector is somewhat limiting and unsophisticated. This being the case, there exists and has existed, an almost continuous attempt of assimilation-exploitation by the technological sector. Let's then examine evidence for this in the historical record of the Canadian Arctic. Beginning with the British explorer-adventurer, the missionaries, the whalers, a large construction project such as the DEW Line sights and most recently, the supposed white northern businessmen, best classed, in my estimation, as northern entrepreneurs, the native people of the north have been exposed to white people, all with quite different values than their own. The effect of such incursions by industrialized men has been, at best, only fragmentary assimilation. Even this has been due, I think, to a foible of human nature where "the grass is always greener on the other side of the fence".

Because of this, we have seen a number of natives recently become members of the Wage Economy Labour force. In this manner, then, the assimilation factor, if I may coin it such, has worked to the advantage of the industrialized sector and to the

J. Shearer

disadvantage of those people not part of that culture. The social dislocation involved in the innocent attempt to switch cultures without a long term plan of integration have proved to be disastrous. I admit that this is an extremely simplistic analysis, but nevertheless feel a lesson can be learned from it.

In recent years, we have seen parallel situations existing:

- (a) In many other countries, where the native people are being forced to adapt to values foreign to them;
- (b) On a more global scale, where non-industrialized Third World countries are feeling the presence from the industrialized ones to conform to their so-called standard of "progress".

From this, I would like to propose two points to be considered: That a land claim settlement where the aboriginal people are given a chance to develop and to become assimilated, only to the extent they want and when they want, is a necessity. Two, even if an assumption can be made that sometimes a moral consciousness may prevail and that development-orientated culture which is dominant in our society and it feels sincere in its belief of a just integration, there is still a major cause for concern. It is that even though some sincerity exists, it is done with only one set of values in mind. We have here a classic example of the misinterpretation of modern man's so-called golden rule - 'do unto others as you would have them do unto you'.

In a book on new approaches to

J. Shearer

G. Swinton

foreign aid, it has been aptly rearranged by someone and I think it's Gunner Myrdol, to read as - 'do not do unto others as you would have them do unto you' for their values may not be the same.

Thank you.

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner,

I think we probably only have time for one more brief. There's one more on the list, George Swinton. Mr. Swinton?

GEORGE SWINTON, sworn:

THE COMMISSIONER: Well, Mr.

Swinton, it looks as if you will have the last word in Ottawa.

THE WITNESS: I will never have the last word, Your Honour. I also would like to mention to you that I was quite surprised that Doris May Oulton asked you to be a total contributor, a committed contributor instead of the participant in her second request.

Now, during the past twenty years I have been associated with the north, and particularly with Inuit on both sides of Hudson Bay. Since these associations were largely peer relationships, I have been able to learn a great deal from the land and from the people, especially about thinking and about surviving. Yet I do not wish to imply in any way whatsoever that I am speaking on "their" behalf. Quite the

G. Swinton

contrary, I am speaking for myself, as an individual and as a human being, not racially as a white person, but purely as a human person with definite northern experiences and concerns. I am therefore somewhat troubled but, unfortunately, not surprised by the hostile attitudes of some rugged pipeline buffs who brought so little understanding to the intrinsic subject matter of Your Honour's Inquiry.

Excuse me. I find it, however, tragic that there should be so-called well-educated people in ostensibly responsible positions who could not, or would not, listen to what the true people of the north are saying about life in the north, about their aspirations, and about their fears. And I do not wish to refer here to land claim settlements, although I am morally and rationally convinced that any large-scale development scheme must be logically and rightfully preceded by such a settlement. What I wish to refer to are northern identity and value systems. As Your Honour is no doubt well aware after these many sessions, the Inuit, as much as all the other native peoples (and indeed as some of the more deeply rooted white settlers) do have identity and value systems of their own which are based on sound spiritual and material concepts, though different from ours. These systems, as well as the knowledges emanating from them are rooted in the northern environment, in the traditions of the hunting and trapping economy, and in a harsh but strong spiritual life conditioned by need, but not by greed.

Within such value systems, which

G. Swinton

enable individual and communal survival, the principle of collaboration stands out as one of the most important. Collaboration is a cultural and environmental necessity in the north.

In this context, that is, in the context of collaboration as cultural and environmental necessity, the taking of hard-line, inflexible stands and of name-callings are contradictions. But, and much worse, such stands destroy all attempts of ever trying to get together or of coming to grips with the reality of this pipeline -- or any other -- is in fact a common problem, a problem that is threatening all of us equally together and individually. The many touching hearings, Your Honour, in so many northern communities and homes, as much as the huge amount of various statistics pro and con the pipeline, and pro and con the environmentalists, emphasize only one thing to me: the pipeline is a terrifying reality which confronts all of us together.

Terrifying, because of the many debilitating and fearsome factors of constructing pipelines and equally, of not constructing them.

Reality, and together, because we all are ravenous energy consumers and we need energy resources at least as much in the north as in the south. I must confess here that, due to climatic conditions, unresolved technologies, lack of experience and cavalier wastefulness, the north - percentagewise - might well be a greater energy user than the south.

I was careful here to choose the simple term "energy" rather than trigger-words such

G. Swinton

Personally, I do not know when or whether the Mackenzie pipeline and/or others will be built. One hears the rumours, one sees the officials and one confronts the researchers. Most of us who visit the Arctic regularly are pretty sure that horrible things like pipelines are going to happen eventually -- certainly after land claims will have been settled. Immediate needs, as much as greed for economic profits, will prevail inevitably before sanity. These are simply the pragmatic facts of history -- no cynicism implied.

But we have it in our power -- and here, Your Honour, I see one of the greatest values of your Inquiry -- we have it in our power to see to it, through the democratic process, that the inevitable idiocies and the equally inevitable sacrifices we shall have to make can and will be balanced. This balance can be achieved by recognizing the cultural conservation, identity needs of the northern native peoples and by finally awakening to the needs for practical and productive research into the uses and development of renewable

G. Swinton

1 energy resources. The latter might eventually enable us
2 to replace hydro-carbons as energy sources and cheap
3 commercial raw materials, and to treat and admire them
4 instead as the truly valuable non-renewable resources
5 they really are and which we should conserve with
6 loving care rather than consume with ignorant abandon.

7 I therefore respectfully submit
8 to you, Your Honour, that we declare full war on the
9 wastage of natural resources and on the destruction of
10 cultural resources -- hopefully a more successful and
11 honest war than we said we would fight on poverty. In
12 order to win this war we should accept the grim reali-
13 ties and problems of the pipeline and treat them as a
14 problem and as an enemy common to us all.

15 I further submit, Your Honour,
16 that the government might re-examine its policies and
17 priorities vis-a-vis energy research. The U.S. Govern-
18 ment has pledged 500 billion dollars over the next
19 fifteen years to search for alternate sources of energy.
20 We, on the other hand, as recently announced by the
21 Minister of Energy, Mines and Resources, are going to
22 spend over the next four years close to a billion and
23 a half on further exploration, which should read exploi-
24 tation of non-renewable resources. Can such action be
25 justified? And, in view of that, how can we entrust our
26 government with the protection of the environment, the
27 conservation of aboriginal cultural identities, and the
28 guarantee of essential energy needs?

29 Therefore, Your Honour, I wish
30 to suggest that we, that is, the people, the governments

G. Swinton

1 and the oil companies, pledge to spend as much money --
2 really dollar for dollar -- on research into renewable
3 resources, into healthy human and animal habitation,
4 into a healthier and happier environment and into the
5 maintenance of cultural identities, as well as on the
6 implementation of the research findings. May the
7 pipeline become a symbol of a new frontier spirit of
8 communication and of collaboration, instead of a symbol
9 of greed, fear and destruction.

Thank you, Your Honour.

11 (SUBMISSION OF GEORGE SWINTON - MARKED EXHIBIT
12 C-596)

13 (WITNESS ASIDE)

14 MR. WADDELL: Mr. Commissioner,
15 I'd like to file a brief from the Latin American
16 Working Group from Toronto

17 (SUBMISSION OF LATIN AMERICAN WORKING GROUP -
18 MARKED EXHIBIT C-597)

19 and another one from Grace R. Stevenson of Ottawa.

20 (SUBMISSION OF GRACE R. STEVENSON - MARKED
21 EXHIBIT C-598)

22 MR. ROLAND: Sir, a few words
23 concerning procedure. First, our rules provide an
24 opportunity for the two pipeline companies and the
25 major participants to respond to evidence heard this
26 evening. All parties have indicated to me that they do
27 not wish to exercise this right. Secondly, as I have
28 indicated, sir, the Inquiry placed advertisements in
29 local newspapers inviting persons and organizations
30 wishing to make an oral presentation to this Inquiry, to

1 indicate such an intention in writing or by telephone
2 to our office here in Ottawa. Based on the number of
3 persons and organizations filing their names with the
4 Inquiry, we scheduled and held 5 sessions here in
5 Ottawa. We have heard 43 oral presentations and we
6 have filed 12 written briefs with the Inquiry. This,
7 sir, concludes our hearings in Ottawa. We recommence
8 these hearings in Charlottetown, at the Charlottetown
9 Hotel, on--

10 THE COMMISSIONER: I think that
11 Charlottetown.

12 MR. ROLAND: Charlottetown.
13 I'm speechless, sir. To finish that, on Monday, June
14 the 7th, at 2 p.m.

15 THE COMMISSIONER: Well, ladies
16 and gentlemen, thank you all very much for the interest
17 you've shown in the work of the Inquiry and of course,
18 what is far more important, in the issues that you've
19 all taken the trouble to consider and that many of you
20 have discussed here with us today. Let me especially
21 thank those of you who came from as far away as Kingston
22 and Sudbury and Tuktoyaktuk in Baffin Island.

23 I think I should say in closing
24 that the CBC's northern broadcasting unit established
25 when the Inquiry began, broadcasts from the Inquiry for
26 one hour every evening on the radio to all communities
27 in the Northwest Territories and the Yukon. That hour
28 each evening on the northern service of the CBC is a
29 means by which what is said at this Inquiry in each
30 northern community is transmitted to people throughout

1 the north who, as we all know, have such a very great
2 interest in what is going to happen up there. That
3 broadcasting unit has been travelling with the Inquiry
4 throughout its southern tour of these cities, and they
5 have been with us here in Ottawa the past two days, and
6 they have been broadcasting each evening to the north
7 over the radio for an hour in English and in 6 native
8 languages what you have been saying about the issues
9 that we are concerned with. Their broadcasts go out
10 in English, Loucheux, Slavey, Chipewyan, and Dogrib and
11 in the Eskimo language of the western Arctic, and they
12 go as well on a regular basis to the eastern Arctic in
13 the Eskimo language spoken there, so that CBC has
14 enabled this Inquiry, in a sense, to be an Inquiry
15 without walls and has enabled it to obtain the partici-
16 pation of northern peoples, because they've had the
17 opportunity as the Inquiry has proceeded through the
18 north of knowing what has been said by the experts at
19 the formal hearings in Yellowknife, of knowing what
20 other people in other communities have said in the
21 Mackenzie Valley, the Mackenzie Delta, in the northern
22 Yukon, and the villages on the perimeter of the Beaufort
23 Sea. Now they will have had the opportunity through-
24 out this tour of southern centres of knowing what you,
25 some fellow Canadians who live here, have said about
26 these issues. That is a contribution to brotherhood in
27 this country and to the working public Inquiries by the
28 CBC that I think, it is worth recognizing as we go along.
29 So, thank you all again and the Inquiry is adjourned
30 until Monday at 8 p.m. in Charlottetown.

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Community 65

AUTHOR

Mackenzie Valley pipeline inquiry:

TITLE

Ottawa, Ont. June 4, 1976

DATE DUE

BORROWER'S NAME

out on
JUN 9 1976

Susan Scott

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MACKENZIE VALLEY PIPELINE INQUIRY

Government
Publication

IN THE MATTER OF APPLICATIONS BY EACH OF
(a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A
RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS
CROWN LANDS WITHIN THE YUKON TERRITORY AND
THE NORTHWEST TERRITORIES, and
(b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY
THAT MIGHT BE GRANTED ACROSS CROWN LANDS
WITHIN THE NORTHWEST TERRITORIES
FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE
PROPOSED PIPELINE

Charlottetown, P.E.I.

June 7, 1976

PROCEEDINGS AT COMMUNITY HEARING

Volume 66

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APPEARANCES:

Mr. Ian G. Scott, Q.C.
Mr. Ian Waddell, and for Mackenzie Valley Pipeline
Mr. Ian Roland, Inquiry;

Mr. Pierre Genest, Q.C. and
Mr. Darryl Carter, for Canadian Arctic Gas
Pipeline Limited;

Mr. Alan Hollingworth and
Mr. John W. Lutes, for Foothills Pipe Lines Ltd.;

Mr. Russell Anthony and
Pro. Alastair Lucas for Canadian Arctic Resources
Committee;

Mr. Glen Bell, for Northwest Territories
Indian Brotherhood, and
Metis Association of the
Northwest Territories.

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Charlottetown, P.E.I.

June 7, 1976

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well ladies and gentlemen, I'll call our hearing to order this afternoon.

The Mackenzie Valley Pipeline Inquiry is holding a month-long series of hearings in the main centers of southern Canada to consider what people like yourselves wish to say about the fundamental questions of national policy that confront us.

We in Canada stand at our last frontier and we have some important decisions to make, decisions for which all of us will share a measure of responsibility. Two pipeline companies, Arctic Gas and Foothills Pipe Lines are competing for the right to build a gas pipeline to bring natural gas from the Arctic Ocean to southern Canada and the United States.

The Government of Canada has established this Inquiry to see what the social, economic and environmental consequences will be if the pipeline goes ahead, and to recommend what terms and conditions should be imposed if the pipeline is built. We are conducting an Inquiry then about a proposal to build a pipeline along the route of Canada's mightiest river, a pipeline costlier than any in history.

We are told that the Arctic Gas project would constitute, in terms of capital expenditure, the greatest project ever undertaken by a private enterprise in the history of the world, a

1 pipeline that would be built across our northern
2 Territories, across a land where four races of people;
3 white, Indian, Metis and Inuit live, where seven differ-
4 ent languages are spoken; the first pipeline to be
5 buried in the permafrost.

6
7 Now the project will not
8 consist simply of a right-of-way. It will take three
9 years to build. It will entail hundreds of miles of
10 access roads over the snow and ice. It will mean that
11 6,000 workers will be needed to build the pipeline and
12 1,200 more to build the gas plants in the Mackenzie
13 Delta. It will mean pipe, barges, wharves, trucks,
14 machinery, aircraft, airstrips. In addition, it will
15 mean enhanced oil and gas exploration and development
16 in the Mackenzie Valley, the Mackenzie Delta and the
17 Beaufort Sea.

18 The Government of Canada
19 though has made it plain that we^{are} not to consider this
20 proposed gas pipeline in isolation. In the Expanded
21 Guidelines for Northern Pipelines tabled in the House
22 of Commons, the Federal Government has laid it down
23 that we are to proceed on the assumption that if a
24 gas pipeline is built from the Arctic along the
25 Mackenzie Valley to southern Canada and the United
26 States -- if a gas pipeline is built, we are to proceed
27 on the assumption that an oil pipeline will follow.

28 So what we are considering
29 is the impact of an energy corridor that will bring
30 gas and oil from the Arctic to the mid-continent.

31 Now, it's not for this Inquiry

1 to decide whether the gas pipeline should be built and
2 the energy corridor established. That will be for
3 the Government of Canada when they have my report and
4 the report of the National Energy Board to decide.
5 These are questions of national policy to be determined
6 by those elected to govern our country.

7 My job and the job of this
8 Inquiry is to make sure that we gather the evidence,
9 that we find the facts, to make sure we understand the
10 consequences of what we are doing to enable the
11 Government of Canada to make an informed judgment.

12 This Inquiry began its hearings
13 on March 3rd, 1975 in Yellowknife. That's 15 months
14 ago. Since then, we have held many months of formal
15 hearings in the north listening to the evidence of
16 engineers, scientists, biologists, anthropologists,
17 economists, listening to the people who have made it
18 the work of their lifetime to study the north and northern
19 conditions.

20 The environment of the Arctic
21 has been called fragile. That may or may not be true.
22 Arctic species certainly are tough. They have to be
23 to survive, but at certain times of the year, especially
24 when they are having their young, they are vulnerable.

25 If you build a pipeline from
26 Alaska along the Arctic coast of the Yukon, you will be
27 opening up a wilderness where the Porcupine caribou
28 herd calves on the coastal plain and in the foothills
29 every summer. This is one of the last great herds of
30 caribou in North America. Then it is proposed that the

1 pipeline from Alaska should cross the mouth of the
2 Mackenzie Delta where the white whales of the Beaufort
3 Sea have their young in the warm waters of the delta
4 every summer.

5 Millions of birds come to
6 the Mackenzie Delta and the coast of the Beaufort
7 Sea each summer from all over the western hemisphere
8 to breed and to store up energy for their long journey
9 south in the fall. Can we build pipelines from the
10 north under conditions that will ensure the survival
11 of these species? These are some of the questions
12 that we in this Inquiry are examining.

13 But it is the peoples of the
14 north that have the most at stake here because they
15 will have to live with whatever decisions are made.
16 That is why this Inquiry has held hearings in 28
17 cities and towns, villages, settlements and outposts
18 in the north to enable the peoples of the north to
19 tell me, to tell the Government of Canada and to tell
20 all of us what their life and their own experience
21 have taught them about the north, and what they believe
22 the likely impact of a pipeline and energy corridor
23 will be.

24 So the Inquiry has been from
25 Sachs Harbour on Banks Island to Fort Smith near the
26 Alberta border, from Old Crow in the northern Yukon
27 to Fort Franklin on Great Bear Lake, and has heard from
28 700 witnesses in northern Canada in English, French,
29 Loucheux, Slavey, Dogrib, Chipewyan and Eskimo.

30 Our task is to establish

1 constructive approaches to northern development. If
2 we are to do that, we have an obligation to canvass
3 all of the questions before us.

4 Some of these questions are:

5 Should native land claims be settled before the pipeline
6 is built? If the pipeline is built then the native
7 people want to participate in its construction, how can
8 we ensure that they are given an opportunity to work
9 on the pipeline? Can they develop skills on the
10 pipeline that will be of some use to themselves and
11 to the north after the pipeline is built? Can we
12 provide a sound basis for northern business to obtain
13 contracts and subcontracts on the pipeline?

14 What about the unions? We
15 are told they have an awesome measure of control over
16 pipeline construction in Alaska. Should they have the
17 same measure of control over pipeline construction in
18 the Mackenzie Valley?

19 What about the local taxpayer
20 in the larger centers in the north such as Yellowknife
21 and Inuvik? If you have a pipeline boom, you will have
22 to expand your schools, your hospitals, your police
23 force, your local services. What measures ought to be
24 taken to enable the municipalities and other institutions
25 of local government to cope with the impact?

26 Now, the Mackenzie Valley is
27 a long way from Charlottetown, but the concern we have
28 found for the future of the north extends throughout
29 Canada. We have received a multitude of requests from
30 every region of Canada, including the Maritimes for an

1 opportunity to be heard. I think this has happened
2 because we Canadians think of ourselves as a northern
3 people. So, the future of the north is a matter of
4 concern to all of us. In fact, it is our own appetite
5 for oil and gas and our own patterns of energy
6 consumption that have given rise to proposals to bring
7 oil and gas from the Arctic.

8
9 It may well be that what
10 happens in the north and to northern peoples will tell
11 us something about what kind of a country Canada is,
12 and what kind of a people we are. That is why we are
13 here to listen to you.

14 Let me say to you that we have
15 with us some visitors from northern Canada today.
16 When this Inquiry was established, the CBC established
17 a unit of northern broadcasters that has, since the
18 Inquiry began its work in March last year, been travelling
19 with us wherever we have gone to all of the northern
20 communities. They've sat in on the formal hearings in
21 Yellowknife and they have broadcast over the radio
22 for one hour each evening whenever the Inquiry is
23 sitting, in English and the native languages to all of
24 the peoples of the north about what has been said at
25 the Inquiry each day. The CBC's northern broadcasting
26 unit is travelling with us on this month-long tour
27 of southern centers and is with us this afternoon.

28 They include Whit Fraser who
29 broadcasts in English, Jim Sittichinli who broadcasts
30 in Loucheux, Louis Blondin who broadcasts in Slavey,
31 Joe Toby who broadcasts in Dogrib and Chipewyan, and

1 Abe Okpik who broadcasts in the Eskimo language of the
2 western Arctic. They are broadcasting each evening
3 for an hour on the northern network to people through-
4 out the Northwest Territories and the Yukon in six
5 languages every night reporting what is said by people
6 like yourselves at these hearings in the south.

7 I'll ask Mr. Roland to outline
8 our procedure this afternoon.

9 MR. ROLAND: Yes sir, I think
10 it would be appropriate at the beginning to say a
11 word about the procedure which will be followed at
12 this hearing and which has been followed in all other
13 cities in southern Canada.

14 The procedure which Commission
15 Counsel has recommended and which has been accepted
16 by counsel for the two applicants and all formal
17 participants, is designed to be as informal and as
18 relaxed as possible with a view to allowing all those
19 who wish to make submissions to do so conveniently
20 and comfortably.

21 As a result of requests made
22 by many citizens and organizations resident in P.E.I.,
23 we have scheduled this hearing today. We have some
24 17 scheduled presentations to hear this afternoon,
25 Persons or organizations who are not on our schedule
26 but who wish to make a submission are entitled and
27 encouraged to do so. This may be done in one of two
28 ways. A submission in writing may be made anytime
29 by writing to the Mackenzie Valley Pipeline Inquiry,
30 Yellowknife, Northwest Territories. There is no

1 necessity that a written submission meet any particular
2 formal requirements. A simple letter setting out the
3 matters that you want to bring to the Inquiry's
4 attention will be quite satisfactory.

5 If persons who did not get
6 on our scheduled list for this afternoon wish to
7 speak at this hearing this afternoon, I would appreciate
8 it if they would speak to me at a convenient time,
9 perhaps at the break and every effort will be made to
10 provide a time for them to make their submission this
11 afternoon. However, our agenda is quite full so that
12 we may not be able to accomodate many of those who
13 wish to speak.

14 I should add that in order
15 to encourage informality, counsel for the two applicants
16 and the participants have agreed that there will be no
17 cross-examination of those making submissions, unless
18 it is specifically requested. In place of cross-exam-
19 ination, counsel for each of the applicants and each
20 of the participants will be allowed at the conclusion
21 of this afternoon's session to make a statement not
22 exceeding ten minutes about the submissions that have
23 been heard .

24 You will notice that persons
25 making submissions are asked to give their oaths or
26 affirm. This is a practice that the Inquiry has
27 followed not only in the formal hearings in Yellowknife,
28 but at community hearings in each of the 28 communities
29 in the Mackenzie Valley and Delta. The purpose of the
30 oath or affirmation is recognition of the importance of

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the work in which the Inquiry is engaged.

Sir, with those brief opening remarks, I would call our first witnesses. The first presentation is to^{be} made on behalf of the Anglican, United, Roman Catholic, Presbyterian and Christian Reform Churches of P.E.I. and the presentation will be made by Dr. Daniel Coffin and Reverend Robert Tuck.

DR. DANIEL COFFIN
REV. ROBERT TUCK, sworn:

WITNESS COFFIN: Mr. Commissioner, in presenting this brief, the churches of Prince Edward Island share our concern for the future well-being of ^{our} brothers and sisters in the Northwest Territories. We do not claim to have the last word on this subject, but we believe our actions and interventions along with those of other Canadians are necessary at this time if the native peoples are to have justice.

The Roman Catholic Bishops meeting at their Synod in Rome in 1971 noted that:

"The church has not unique responsibility for justice in the world - she makes her specific contribution with others."

They went on to say that:

"Christian love of neighbour and justice cannot be separated."

Love of neighbour implies an absolute demand for justice, i.e., a recognition of the dignity and rights of one's neighbour. Wherever the social, economic and political structures oppress a people, they

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1 must free themselves from that injustice. It is our
2 duty as Christians to join them in their struggle for
3 liberations.

4 As you know Mr. Commissioner,
5 the term "ecology" is derived from the Greek word
6 "oikos" which means home. We recognize that God has
7 created the earth and the fullness thereof and has
8 given to mankind as a home, a gift to cherish, nurture
9 and to provide loving stewardship for the earth's
10 resources. Recognizing this, we cannot act as selfish
11 owners and exploiters who do whatever we want without
12 concern for our environment and for other people.

13 We are stewards and not owners
14 of the earth and its resources and as such, we must
15 care about the quality of the earth and consider the
16 result of our action in relation to the lives of other
17 people, including future generations. Our scientific,
18 technological and economic decisions must be tempered
19 by a concern based on the principle of good stewardship.
20 We believe that some of the problems faced in northern
21 development have no scientific or technological solution
22 apart from moral and human values.

23 Man's nature is such that no
24 matter how urbanized he becomes or how sophisticated
25 his living standards, he is never apart from nature.
26 We must provide for our needs, but not at the expense
27 of others or to the detriment of the ecology. We are
28 obligated to be prudent planners for the management
29 of God's gifts. We are environmental stewards. A
30 well known theologian has written:

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"Have dominion over the earth or subdue the earth means this -- When you put your stamp on creation, see to it that your human life and your culture do not become a sign of your eternal restlessness but rather a thanksgiving and a response to Him who gave you this earth. See to it that everything you do does not miss its theme, but that it retains its parts in Him who created all of these things and that the reflection of his peace and repose falls on it. Otherwise, your gift of domination over the earth will trickle away in your hands."

During the National Week on Land Claims, this province was fortunate to have three visitors from the Northwest Territories. What was most significant for us was the fact that our visitors were able to recognize certain similarities between our lifestyle and the lifestyle of the native peoples of the Northwest Territories. They were well received on the Island because they understood our relationship to the land, our appreciation of the beauty of the natural landscape of our province, our desire to live close to nature. They noticed the absence of certain complex forms of technology, as well as the absence of massive industrial complexes. They recognized that, given this setting, we could understand their fear of massive developments which would alter their lifestyle and deny them a say in the future development of the north.

Another similarity which is widely recognized here is that we are not so far removed from the colonial situation which is characteristic of

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1 the northern experience. We feel that more and more of
2 our freedom is diminishing, that the Federal Government,
3 in cooperation with big business has a growing influence
4 over the way in which our lives are being shaped. We
5 can see that the Federal Government's definition of
6 "development" conflicts with the kind of development
7 which we feel is in our own best interests and best
8 suited to our way of life. Mr. Commissioner, we can
9 understand the predicament of the leaders of the Inuit
10 and the Indian Brotherhood of the Northwest Territories,
11 because our situation is not that different.

12 What is different is the
13 largeness of the development projects proposed for the
14 Northwest Territories. We can understand the feeling
15 of urgency voiced by the leaders of native peoples.
16 We can sympathize with them over the unnecessary stress
17 and worry which their people must endure because of
18 pressure applied by corporations and governments to de-
19 face their homeland in the name of profit and consumer-
20 ism. These factors are not unknown to us, but we
21 believe that they are most urgent in the north.

22 It has been said that the
23 report of this Commission and its ability to exert
24 pressure on the government is the last chance for the
25 survival of the native peoples of northern Canada.
26 This is a very serious statement. We must by all means
27 assure that the survival of the native peoples of the
28 Northwest Territories is safeguarded. We will only
29 assure that survival if we are willing to admit that the
30 native peoples have something to teach us. In saying

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1 "no" to the corporations, they are saying "yes" to the
2 values which we have long ago forsaken for consumerism.

3 As Christians, we certainly
4 must examine our part in unquestionably enjoying the
5 spin-off benefits of social systems which are now
6 being recognized as sinful. Christ took the side of
7 the oppressed. He lived in solidarity with them.
8 He freed the downtrodden and gave a new commandment,
9 that we must love one another. Our society has oppressed
10 people and trampled on them. It has called them by
11 derogatory names and suppressed their freedom while at
12 the same time rewarding the rich and powerful. The
13 proposals for massive pipeline development along the
14 Mackenzie Valley and elsewhere in the north are a
15 sobering reminder of this. The only way to correct this
16 wrongdoing is to let the voices of those who have
17 owned and inhabited the land have priority in all
18 decisions regarding what is truly their domain.

19 Less than two weeks ago,
20 UNCTAD IV wound up in Nairobi, Kenya. At that confer-
21 ence, delegates from the Third World countries called
22 for a New International Economic Order. Their contention
23 was that the present world economic order works for
24 the benefit of the rich western countries and con-
25 sequently maintains the poverty of the Third World's
26 countries. It is our contention that this same system
27 is at work in the Canadian north, maintaining patterns
28 of colonialism and exploiting natural resources for the
29 benefit of a few multinational corporations. The
30 New International Economic Order would limit the

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1 strength of multinationals in the host country. The
2 multinational would be required to work more for the
3 good of the people and less for its own benefit. This
4 would, hopefully, mean a limitation of corporate
5 profits through increased taxation and royalties, and
6 greater concern for non-renewable resources with more
7 money committed to the welfare of the people.

8 This of, course, would require
9 government interest in curbing the power of corporations.
10 Our government is acting contrary to this in the north,
11 giving full cooperation to the corporations. Besides,
12 our government appears to be in a great rush to sell
13 our oil and natural gas to the United States, to make as
14 much money as quickly as possible.

15 We suggest that Canadian
16 export of gas and oil to the U.S. be limited and that
17 our surplus go to Third World countries which do not
18 have enough oil and gas to supply their basic needs.

19 Here in Prince Edward Island,
20 we possibly appreciate the environmental implications
21 of northern development more than individuals in other
22 areas of Canada. With over one-half of our land
23 suited for agricultural production, our people are aware
24 of the implications of improper land use. The erosion
25 of our soils is not unlike the exploitation of our
26 non-renewable energy resources of the north. As
27 Islanders, we are aware of the fragility of our environ-
28 ment. WE see examples of soil erosion, damage from
29 improper pesticide use and the damage that can be
30 caused to the sand dunes along our shorelines by excessive

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1 use. We realize that the use of ^{our}soils and shoreline
2 areas must be in harmony with nature to prevent perman-
3 ent loss of these resources. Our government has been
4 examining this area, but we are not as yet satisfied
5 that adequate legislation has been enacted to safeguard
6 irreplaceable resources for the use of future genera-
7 tions.

8 In much the same way, our
9 native peoples of the north could lose much of their
10 environmental resources to profit motivated develop-
11 ments. If anything, the ecology of the northland or
12 muskeg is even more fragile than our southern soils.
13 From papers presented at the 16th Annual Muskeg
14 Conference, it was very clear that although considerable
15 knowledge has been developed, much has yet to be learned
16 about how to carry out development of the north without
17 seriously damaging the plant-soil ecology of the
18 muskeg. In fact, the underlying theme of the Conference
19 appeared to be, "please let the researchers get more
20 information before development in the north proceeds."
21 It is obvious that we do not have at the present time,
22 adequate technology to permit construction of the
23 Mackenzie Valley Pipeline without risking serious
24 damage to the environment or ensuring the pipeline
25 itself will be safe from damage. Are we going to
26 sacrifice the environment so badly needed by our
27 northern native peoples by denying them a share in the
28 shaping of northern development just to satisfy for a
29 few years, the energy demands of our consumer-industrial
30 society of southern Canada and America?

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1 The question of our society's
2 use of energy is of vital importance to Islanders. At
3 present, we are completely dependent on oil for our
4 energy needs. We are forced due to increasing costs,
5 to look at this question now and forced to make some
6 decisions which the remainder of North America has
7 not yet had to face or perhaps refuses to face.

8 On P.E.I., we have begun to
9 look seriously at alternative energy sources. Hopefully,
10 alternative sources will be found and this knowledge
11 passed on. In the meantime, conservation of our
12 remaining resources is of tantamount importance. It has
13 been estimated that Canadians are now using almost twice
14 as much energy as we used in 1967. Surely we must
15 question whether this has left us twice as well off?
16 OUR use of this non-renewable energy source has been
17 excessive, stupid and wasteful. A conserver society
18 would stop this waste and find new ways to augment our
19 energy capital.

20 One possible answer for P.E.I.
21 is the use of high efficiency wood burning generators.
22 Presently, approximately 275,000 cords of wood in our
23 forests are lost each year. We envision a number of
24 these installations scattered over the Island, each with
25 about a ^{five} megawatt capacity. This development would have
26 many beneficial by-products. It would improve woodlots
27 on the Island, provide employment for the harvestors of
28 our lumber and inject money into the economy. More
29 direct by-product possibilities would include the use of
30 excess heat to do any number of things, for example,

1 heating of homes, heating of greenhouses to grow
2 produce not readily available locally, or heating of
3 water to develop aqua-farming industry. This type
4 of development would also have a tremendous sociological
5 benefit in that it would enable us to play a more
6 active part in energy production. This in turn would
7 lead to a greater conservation mentality and energy
8 requirements would be decreased to essential levels.
9 There would also be an overall benefit to mankind in
10 that once again, we would see and appreciate our part
11 in the energy chain.

12 Our present system has created
13 a demeaning and dehumanizing industry which voraciously
14 feeds on massive amounts of energy. It must be re-
15 examined in terms of what it is doing to our sociologi-
16 cal, ethical and moral behavior. We see a need to return
17 to a simpler existence away from growth for the sake
18 of growth. Mr. Commissioner, we do not believe that
19 this nation's interests are best served by a short-term
20 entirely profit-motivated rape of our northland in
21 order to feed the existing energy monster. The question
22 is, are we going to destroy a land and a people in
23 order to continue to waste excessive amounts of energy
24 for a few more years, or should we begin to make some
25 changes now?

26 We are requesting then that
27 a moratorium be placed on all further northern develop-
28 ment, including the construction of the proposed
29 Mackenzie Valley Pipeline, at least until a full study
30 reveals that such projects will not adversely affect the

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ecology and until the rights of the native peoples are established, recognized and protected. We make this request on several grounds, theological, ethical, social, economic and cultural.

Mr. Commissioner, the native peoples of Canada fear for their very existence. They must be guaranteed equal participation in decision making on northern development.

Thank you.

THE COMMISSIONER: Thank you very much sir.

(SUBMISSION OF THE ANGLICAN, UNITED, ROMAN CATHOLIC, PRESBYTERIAN AND CHRISTIAN REFORM CHURCHES OF P.E.I. - D. COFFIN & R. TUCK - MARKED EXHIBIT C-599)

(WITNESSES ASIDE)

MR. ROLAND: Sir, the next presentation is on behalf of the Social Action Commission Roman Catholic Diocese of Charlottetown, and that presentation will be made by Miss Mary Boyd and Mr. George MacDonald.

MISS MARY BOYD,
GEORGE MACDONALD, Sworn:

WITNESS BOYD: Mr. Berger, the Social Action Commission of the Diocese of Charlottetown extends congratulations to you for the thorough job you have done in taking your hearings across the north and the south of Canada. We welcome you to Prince Edward Island, and we welcome the opportunity to present our views on the Mackenzie Valley Pipeline. But we feel obliged before proceeding further, to

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1 question the sincerity of the Federal Government in
 2 granting more money to oil companies and permission
 3 to carry out explorations in the Beaufort Sea before
 4 this Commission has completed its hearings.

5 Most of us have never had the
 6 privilege of visiting the Northwest Territories. We
 7 might have remained ignorant of the struggle of the
 8 native peoples of the north if it had not been for the
 9 efforts of the Canadian Conference of Catholic Bishops,
 10 along with the Anglican and United churches to educate
 11 us on the problems posed by the Mackenzie Valley Pipeline
 12 and similar projects.

13 Through their efforts,
 14 developments such as James Bay, Churchill Falls,
 15 the Churchill - Nelson River Project, the Athabaskan
 16 Tar Sands, the Mackenzie Valley Pipeline, land
 17 proposals in the Yukon, the Northwest Development
 18 Scheme of British Columbia and the Polar Gas Pipeline
 19 Development are better known to us.

20 These developments indicate
 21 to us the gigantic problems faced by the native peoples.
 22 Given the size and the power of the multinational
 23 corporations which are working hand in hand with the
 24 Federal Governments of Canada and the United States,
 25 we realize that the struggle in northern Canada is
 26 much larger than Canada. Forces outside of Canada are
 27 trying to gain control, sad to say, with the blessing
 28 and often the initiative of our own Federal Government.

29 If we examine the language
 30 used by corporations and governments, it is easy to

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1 detect that big business, governments and those who
2 support their model of growth either consciously or
3 unconsciously, speak a language and convey an attitude
4 of life which is foreign to the native peoples of
5 northern Canada.

6 We have analyzed the levels
7 of language used by the Canadian Bishops in their
8 1975 Labour Day Statement. This analysis helps us
9 to understand the different ways which we describe
10 development. We hear such words as industrial, oil, gas,
11 electricity, corporations, dams, power plants, hydro
12 projects, Exxon, Shell, Gulf, Mobile, Sunaco, pipeline,
13 profit, etc. from the southern consumer oriented world
14 beginning with corporations and governments, but extending
15 to a larger segment of the population.

16 The native peoples, by
17 contrast, use the language of hunting, trapping, fishing
18 and communal sharing. These levels of language explain
19 the contrast or the gap between the two views of life.

20 The native peoples' view of
21 life is further illustrated in this statement from an
22 elderly woman, a member of the Wintu tribe of California.

23 "The white people never cared for land or deer or
24 bear. When we Indians kill meat, we eat it all
25 up. When we dig roots, we make little holes.
26 When we build homes we make little holes. When
27 we burn grass for grasshoppers, we don't ruin
28 things. We shake down acorns and pine nuts. We
29 don't chop down the trees. We use only dead wood.
30 But the white people plough up the ground, pull up

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1 the trees, kill everything. The tree says,
2 'Don't. I am sore. Don't hurt me.' But they
3 chop it down, cut it up. The spirit of the land
4 hates them. They blast up trees and stir it up
5 to its depth. They saw up the trees. That hurts
6 them. The Indians never hurt anything but the
7 white people destroy all. They blast rocks and
8 scatter them on the ground. The rocks say 'don't.
9 You are hurting me.' But the white people pay no
10 attention. When the Indians use rocks, they
11 take little round ones for their cooking -- how
12 can the spirit of the earth like the white man?
13 Everywhere the white man has touched it, it is
14 sore."

15 The third level of language
16 which we find in the Labour Day Message is the church's
17 plea to us in the south to be a caring, sparing and
18 sharing people. The language of the native peoples
19 and the churches challenge us to seek alternatives to
20 the development model of the corporations and the
21 government.

22 We sympathize with the people
23 of the Northwest Territories who have to contend with
24 government secrecy, with the fact that those in
25 "authority" make rushed decisions which differ from
26 the wishes of the people. This tactic of saying one
27 thing and doing another is not new to our experience
28 either. Development plans are signed in secret at the
29 same time as we in this province claim to be ahead
30 of the other provinces in public participation. We

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1 read the following statement in a report prepared by
2 the Provincial Government on "Decentralization of
3 Federal Government Services to Prince Edward Island".

4 "Indeed, the province now has first-class administ^{ra}
5 tion and progressive policies and programs that
6 in some areas, such as land use, provide models for
7 the rest of the country."

8 At the same time, we read in
9 the local newspaper that the Cabinet approved the sale
10 to a non-resident of approximately 21 parcels of land,
11 a total of 1,500 acres, scattered throughout one of
12 our counties. Mr. Commissioner, that is a sizeable
13 chunk of this Island, too much for one person to own
14 if we are to maintain our rural way of life. If
15 we are mindful at all of the future, we ought to
16 realize as the Inuit and Dene have realized, that we
17 depend on all of the land of this province for our live-
18 lihood, especially if we believe in the future and in
19 self-reliance. Under our present policy, if the
20 Province cannot buy land which is up for sale, the
21 Cabinet can approve the sale to a non-resident who
22 can afford to pay more money than Islanders.

23 Our model of development builds
24 more and more tourist attractions and brags about the
25 fact that tourism has surpassed our fishing industry
26 and growth. More and more of our land is being sold
27 for cottages and there is no legislation to protect
28 parcels of land of ten acres or less. The Chairman of
29 the Land Use Commission has stated that our present
30 land use legislation has more holes in it than a Swiss

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1 cheese.

2 Mr. Commissioner, perhaps
3 our land use policies are a model for the rest of
4 Canada, but that is a sobering and sad reflection on
5 the state of land ownership and use in southern Canada.

6 We know that there is something
7 drastically wrong with the social, economic and
8 political systems of this world. They benefit only a
9 few while being destructive to peoples and their
10 culture, to the economies of the weaker nations,
11 to our environment and ultimately to our basic happiness.

12 We support the native peoples
13 of the Canadian north in their struggle to change the
14 pattern of northern development. We commend them for
15 their courage. We know of no group in Canada today
16 that can equal their courage or their leadership in
17 fighting for basic social and political change, but
18 they need time. The whole north needs time if justice
19 is to be done. That is why we call for a moratorium
20 on the Mackenzie Valley Pipeline, oil and gas explora-
21 tions and development of all major resources in
22 northern Canada, until the rights of the native peoples
23 have been clearly defined and land claims justly
24 settled.

25 Mr. Commissioner, it would be
26 marvellous if your southern Canada hearings would
27 move Canadians to work for more fundamental change in
28 our social structures and to change our lifestyles
29 in order that we may become a conserver society rather
30 than a consumer society, a self-reliant Canada where

justice flourishes rather than a dependent country clutching onto an alliance with the rich and powerful western nations. We can only hope and pray that the courageous leadership of the native peoples will have an impact on this nation, that they will have a share in the development of the north, that this struggle in our own Third World will eventually create more justice between us and the rest of the Third World.

"Ultimately, the challenge before us is a test of our faithfulness in the living God. For we believe that the struggle for justice and responsible stewardship in the north today, like that in distant Third World countries, is the voice of the Lord among us. We are called to involve ourselves in these struggles, to become active at the very center of human history where the great voice of God cries out for the fullness of life."

THE COMMISSIONER: Thank you very much.

MR. ROLAND: Sir, the next

presentation is made on behalf of the Rural Development Council by Father Andrew MacDonald.

MS. JEAN MUTCH, sworn

the Rural Development Council would like to thank you for this opportunity of appearing before you to express some of our ideas which we feel have a bearing on the disposition of the Mackenzie Valley Pipeline.

We do not have any grand proposals to present to you. Rather, we wish to share with you sir, some conclusions and convictions derived from our involvement in rural development in this province, and it is from this experience rather than any intimate knowlege of the north that ^{we} express our views today.

As we see it, the proposed Mackenzie Valley Pipeline is a case of the introduction into the north of a new level of technology. The level of technology, as an aspect of culture, is not an isolated factor but it is inevitably linked and interconnected with those other vital elements of the human community -- its population, its social organizations and its physical environment -- in a human ecological system so linked indeed that a pronounced change in one affects all others, whether the population, their social structures and organization and the physical environment on which they are dependent. History is filled with examples of the infusion of new technology without regard for its impact on the other elements in the community system, frequently with the most

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1 disasterous consequences for the people, the destruction
2 of their community and their individual degradation
3 and worsening. The question in this case is, assuming
4 that the resources of the north are necessary for the
5 common weal, are we capable of making them available
6 not only without similar detrimental effects of the
7 native peoples, but in such a way as to make for their
8 growth and advancement? If not, and until such time
9 as a positive answer is possible, a moratorium on such
10 development is in order.

11 For the development of the
12 north, indeed for development anywhere, there is need
13 of a public philosophy and policy, a set of clear-cut
14 goals and guiding principles. Hopefully, one of the
15 fruits of these hearings will be the formulation of
16 such a philosophy. The specific observations and
17 recommendations we are making are our contribution to
18 this; they were derived from the following back-
19 ground.

20 In the early 1960's, we saw
21 this province in a somewhat less than average economic
22 position. Predominant were such economic problems
23 as: a high rate of unemployment and under-employment,
24 a personal income of no more than two-thirds the
25 national average, a low return from agriculture with
26 the continued abandonment of farming, a declining
27 return to fisherman and an industrial and manufacturing
28 sector characterized by low wages and seasonality.
29 Our people were similarly disadvantaged in several of
30 the principal sectors of social life -- education,

welfare, and in various forms of social organization.

1. Research and study. For any planning, there must be maximum understanding of local culture and social structures. Prior research especially into the values and value systems of a people, is indispensable.

2. Planning capability and expertise. Development planning calls forth the very best in ability and expertise from planners. The inherent difficulties of integrating the social, psychological and economic

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1 dimensions and factors challenges our present state
2 of knowledge of social change and development. There
3 is no room for such as tinkering with human communities
4 and with the lives and rights of citizens. Probably by
5 marshalling the best of our resources in manpower,
6 our efforts will still fall short. But for development
7 there is the need of the best and their doing their best.

8 3. Public participation and involvement. This must
9 be from the beginning in the formulation of any plan of
10 development. If citizens are not involved from the
11 beginning, their participation on the implementation
12 stage will be minimal. More positively, the involvement
13 of people and communities at all levels of planning is
14 their right and it incorporates into any development
15 their own values, insights, and capabilities -- ordinarily an immense contribution. Here it must be observed
16 that there is every a danger of such expressions as public
17 participation and citizen involvement being used
18 for public relations only and not really meant. To
19 the degree that any development plan omits public
20 participation, it is a failure.

21 4. Pluralism in planning. Any human and social
22 development should be, like our society, pluralist
23 in that it offers real alternatives to people with
24 their deciding the course they are to follow. Institutions and structures foreign to a people cannot be
25 imposed, but only those consistent with the values of
26 the people should be proffered. There is something
27 barbarous about such tactics as "there is money available if you do it our way; none if you do not".
28
29
30

5. Local Autonomy and decision making. The local social unit, whether community, tribal unit or village needs autonomy and freedom. This means the maintenance and development of local institutions and structures and as much local control and responsibility as possible. Such structures are necessary for meaningful decision making and it is such that calls forth local leadership skills and abilities. Any people, no matter at what level, should be able to make the basic decisions of life and be able to channel these decisions into the greater society. Long before our own era of planning, effective and permanent community development and growth was brought about in several Prince Edward Island communities by local leaders. Furthermore, the community school program in this province which was originated by this council has illustrated what may be achieved when there is scope for local freedom and responsibility.

This council was formed to promote good planning and development. We have seen these principles validated, either positively by successful social change when they were present, or negatively by failure when they were absent from public planning. After some vicissitudes of fortune, we are more convinced than ever of these principles, strategies and practices. We propose to be their advocate in the future. We do so because from trial and error, we are convinced of their worth.

Furthermore, we were recently heartened by changes in the values and perspectives of

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Islanders.

In this province, it has been said that we are so far behind we are ahead. This is true with respect to urbanization, a stage which has by-passed us so that over fifty percent of our population remains rural. There is here a certain respect for tradition, a respect which makes for a cherishing of the local community and for the quality of life. There has been change in the rural community, but our rural communities remain strong and viable and there are signs at present of a renewed respect among our young people for the way of life offered by their own communities.

It is the maintenance and strengthening of these communities that is the our purpose in this Development Council. Specifically, the community that is our goal is one:

Where quality of life is valued.

Where economic viability and not uncontrolled economic growth is sought.

Where people may conserve their resources and maintain ecological balance and a decent environment.

Where there is local control over and local decision making in the main sectors of life.

Where there will be a local economy marked by cooperation, not uncontrolled competition, by median rather than high-level technology and by a local work place enhancing individual skills, not a multinational colony.

This is our goal for the

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G. Webster

people of Prince Edward Island. It is such a community and such a future that we advocate for our fellow citizens in the north.

Thank you Mr. Commissioner.

(SUBMISSION OF THE RURAL DEVELOPMENT COUNCIL OF
PRINCE EDWARD ISLAND - A. MacDONALD MARKED
EXHIBIT C-603)

(WITNESS ASIDE)

MR. ROLAND: Sir, the next presentation is by Professor Gary Webster of the Department of Political Science, the University of Prince Edward Island.

GARY WEBSTER, sworn:

THE WITNESS: Mr. Commissioner, I have come this afternoon to give a short presentation in support of the native peoples of northern Canada, and I believe in support of the hopes that we all have to live a better life within this nation and on this continent.

My basic premise which is a premise based on many personal experiences, is that monopoly capitalism is a life destroying system. I have seen evidence of this in my own personal career in two years in Nigeria, when I saw many of the same oil companies that are now so interested in the development of the north, participate in the support of a life destroying civil war, which led to a death rate which is estimated by many to have exceeded three million, much of it by starvation.

I furthermore -- when I came

G. Webster

1 to Prince Edward Island, found this attitude that I
2 had built up over the years through experience and
3 through personal research in the academic world, re-
4 inforced by my observation of what was happening here
5 both to the environment and to the people.

6 Looking around the Island
7 and looking around Charlottetown, coming into contact
8 with the citizens of the City of Charlottetown and
9 its suburbs, with the farmers, with the fishermen,
10 with people in the Cooperative Movement, I find that
11 the increasing integration of this Island into a North
12 American economy dominated by multinational corporate
13 capitalism, has had an impact which has certainly
14 not been beneficial and some of those impacts have
15 been described to you by those who have testified
16 previously today.

17 As a general principle, I
18 would submit that we found ourselves marginated in
19 Prince Edward Island as farmers, as fishermen, as
20 working people. We find that the land has been
21 condemned in increasing quantity to falling into disuse.
22 Where we had in the 1930's nearly 800,000 acres in
23 cultivation on Prince Edward Island, we are now falling
24 to a figure approximating less than 500,000 acres.
25 Much of that land is fertile. Much of it is good.
26 The problem is not that we have lacked cultivators,
27 The problem is not that we have lacked intelligence.
28 The problem is that we have lacked capital and that we
29 have lacked the price for the goods that our farmers
30 have wished to market.

G. Webster

We have found the same to be true in the realm of the fishery. We have seen hard working people. We have seen imaginative management, industrious cooperators and people working as well for the corporations. We ^{have} found them faced with the prospect of selling lobsters, selling fish, selling Irish moss at prices that have in many cases lacked the capacity to make up for the cost of production to the producer, and thus again we have ^{seen} a sector fall into disuse. We have also seen the resources in the fisheries, particularly resources such as cod and herring and scallops disappear under the impact of offshore seiners, trawlers, multinational fishing operations as well as the impact of intensive competition which has been produced on the small scale among the inshore fishermen for a livelihood by the stimulus of these outside forces.

Thus we have seen resources depleted and we have also seen the basic capacity of human beings on Prince Edward Island to work productively and get an adequate return for their production fall into disuse and fall into disrepair.

When I look around today, I see young people growing up in Prince Edward Island. I come in contact with many as a teacher and with others as a friend. I see them raising questions like "What will we do in the future? Is there any future for us on Prince Edward Island? Do we have a possibility of changing this environment to suit our own needs?" The general premise that I would put forward both for

G. Webster

1 the environment and for the people is that we face a
2 lack of employment and in a higher sense, a lack of
3 a vocation. Uselessness and a feeling of uselessness
4 is the prospect.

5 Now, when I compare this to
6 what is happening in the north, when I see the eagerness
7 of Exxon, the eagerness of Shell, the eagerness of Gulf
8 and their allies in Canada to open up this north
9 country, I ask myself the fundamental question, "In
10 whose interests are these corporation -- mostly
11 multinational -- trying to open up this land? Is it
12 in the interest of those who've lived there historically?
13 My response to that must be no. It's not because I
14 am a northerner, an Inuit or a Dene. It is not because
15 I have visited that land, but because through the
16 privilege of mostly watching films that have been made
17 by the National Film Board, I have had a chance to come
18 into contact with the feelings of those people. I will
19 refer to films which have Indian participation in their
20 manufacture such as "Who Were the Ones?" and the
21 two films that were made about the James Bay Development,
22 by the National Film Board: "This Land is Our Life"
23 and "Cree Hunters of the Mistassini."

24 We in the south, as has been
25 indicated already by previous speakers, have been
26 becoming more and more sensitized to the situations
27 facing these people who, like Islanders in the past,
28 were largely self-sufficient, defined their own relation-
29 ship to the land and lived a productive and a good
30 life. Not just the life that was productive and good in

G. Webster

the sense of producing many, many goods for the consumer market, but a life that produced goods in the sense of good things for people; good relations, good products, quality products, the things that people needed as defined amongst their own community.

Therefore again, I refer back to this question of interest. Where does the demand for this gas and oil that we are seeking to pipe out of the north come from? It doesn't even come in large part from Canada. It comes from the United States. What effect will this have on Canadians? What effect will it have on Islanders? I have seen no evidence in my own reading, which is fairly extensive on this subject, that the tapping of the oil and natural gas reserves of the north will lower the price of oil or natural gas to Canadians generally. Indeed, it may raise it.

I have seen little evidence that the oil and natural gas that is going to be brought out of the north would contribute to solving the energy crisis that we face here on Prince Edward Island or in the Maritimes generally. Indeed, we have never seen it up to the present that the supplies of gas coming from the north and the west have helped us in the east, because we are tied in to the markets coming from Venezuela and Latin America generally.

Falling back on some basic principles then, I would argue that at the very worst, what we could hope for if the demands that are put forward to develop this pipeline system in the north

G. Webster

1 were to be met, that we would tie ourselves only into
2 increasing dependency on the American market and I
3 would only wish to invoke the danger cloud, if you
4 will, that this type of relationship brings to our
5 horizon.

6 If we look at what has happened
7 in Chile, for example where the Chileans found themselves
8 tied to the Americans' insatiable demand for copper.
9 I don't mean the American people. I mean the American
10 corporations and the American Government. We found
11 that when they as a nation chose to change their path
12 of development, that they were subject to subversion
13 from outside which was put to work both financially
14 and in form of personnel with internal elements who
15 had no interest in perpetuating a path of self-reliance,
16 leading to a destructive overthrow of a freely
17 elected government, the murder of a leader and the
18 incarceration, torture and killing of thousands of
19 self-interested, ordinary citizens of Chile.

20 I ask then what prospect
21 might we have if ^{we} tie ourselves into this form of
22 development? My recommendation at the moment to be
23 brief is that one, we should respect what we should
24 historically always have respected, and that is the
25 right of self-determination of the native peoples
26 who make up the majority in this land, that is, the
27 Northwest Territories. It is their territory and
28 their desire to control an environment that supports
29 them must be of primary concern.

30 My second premise would be the

G. Webster
 Sister M. Burge

premise that human concerns and ecological concerns must both be respected and that they meet on this one point, the ability of the northern peoples to understand their own environment, the needs in that environment for them as well as the environment which supports them to survive. We must avoid the temptation to continue a colonial pattern in the north just as we here in the south must attempt to avoid having it imposed upon ourselves.

Thank you.

(WITNESS ASIDE)

MR. ROLAND: Sir, the next witness is Sister Marie Burge, Latin American Mission Program.

SISTER MARIE BURGE: Sworn:

THE WITNESS: Mr. Commissioner, as members of the Roman Catholic Diocese of Charlottetown Latin American Mission Program, we thank you for this opportunity to express to this Commission our concern about what is happening in our own backyard Third World here in Canada, our Canadian north.

Some of us have had the privilege of living among the people of the Latin American culture. We have witnessed the brutality with which our rich countries have developed what we are prone to consider underdeveloped areas. Because of a deep experience which we have had living among and suffering with an abused people, we feel that we have something unique to say to this Commission.

Our friends in Latin America

Sister M. Burge

1 have told us many times that while they appreciated
2 our presence with them and our desire to struggle with
3 them for the liberation of their nation, they have
4 told us that we probably have a greater challenge ahead
5 of us to struggle for the liberation of our own country,
6 Canada. We consider that the inhuman, profit-oriented
7 manner in which southern Canada is operating in relation
8 to the exploitation of the north and the native
9 peoples has all the characteristics -- the same
10 characteristics as the exploitation of the poor
11 countries by the rich countries.

12 We have seen large corporations,
13 with government concessions move in and dislocate
14 (geographically and culturally) whole communities of
15 people. These corporations have made to the people all
16 the well known promises of greater job opportunities,
17 the possibility of acquiring technical skills, the
18 great economic boon it will be to have new industries
19 in the area, etc. The only settlement which they've
20 ever made has been to settle once and for all those
21 individuals or groups who would dare to question these
22 great lords of all life. We all know what really
23 happens. The company moves in and treats the native
24 people as subservients. It uses their cheap labor in
25 construction work. It reserves the more technical
26 work for the people of the intruding country and leaves
27 the natives in a cultural vacuum with nothing left of
28 their natural resources but a polluted environment,
29 broken health and as the Latins would say, "a hole in
30 the ground".

Sister M. Burge

One example of such an operation we have seen is nickel mining in the Dominican Republic, owned and operated by Falconbridge of Canada. This corporation itself states its goal: a \$500 million profit in 13 years, only \$39 million will have been paid in taxes and the workers, by the way, earn \$35 a week.

We consider the indiscriminate development of the north to have the same qualities, differing perhaps only in degree; the same disrespect for people, the same empty and deceiving promises, the same destruction of a people's way of life which is rich and wholesome, the same greed for profit.

The Latin Americans we know are not opposed to developing their resources. They only struggle to have a voice in when and how and by whom their resources are developed. Our native people here in Canada ask the same for their land and resources. We endorse and support this just struggle. Our Latin friends have a familiar refrain which they often sing:

"No nation deserves to be free if its people accept to live in subservience".

We are proud that from our northland a new hope is being expressed. We see a people unwilling to live in subservience.

Mr. Commissioner, we do not consider the work of your Commission so much as our gift of support to our native peoples. It is more their gift to us southerners. Our northern brothers teach

Sister M. Burge

1 us to open our eyes to the subtle and sometimes not so
2 subtle ways our right to self-determination as a
3 people is infringed upon. We are called by the crisis
4 in the north to realize that we in the south also
5 are having our history made for us by profit-oriented
6 corporations. Only in the degree that we in the
7 south have the courage to take a hard look at our life-
8 style, our subservience and our apathy, can we pledge
9 our support and strength to the struggles of the north.

10 We feel, Mr. Commissioner,
11 that the Canadian Government could possibly ignore
12 all your findings concerning the social, economic
13 and environmental consequences of the Mackenzie Valley
14 Pipeline, but it can never ignore the process of
15 awareness raising which your hearing has caused in the
16 north and in the south. If this process continues
17 among all of us, no government of the future would
18 dare to endorse a similar style of development without
19 active participation of the people, of the north,
20 or of the south.

21 We congratulate you Mr.
22 Commissioner for the courage with which you have
23 responded to your mandate and we thank you for the
24 learning experience your hearings have been to all of
25 the peoples of Canada and especially to the people
26 here on Prince Edward Island.

27 Thank you.

28 (SUBMISSION OF THE LATIN AMERICAN MISSION PROGRAM

29 - MARIE BURGE - MARKED EXHIBIT C-601)

30 (WITNESS ASIDE)

1 MR. ROLAND: Sir, the next
2 witness is Mr. Gerrard Cannon and he makes the
3 presentation on behalf of an organization known as
4 Help Our Provincial Environment, or H.O.P.E. which I
5 am informed is a member of the Maritime Coalition
6 of Environmental Protection Associations. Mr. Cannon?

G. Cannon

While Mr. Cannon's seating himself, I should also add that there are seven signatures attached to the brief endorsing it.

GERRARD CANNON, sworn:

THE WITNESS: Yes. As a representative from the local environment group, I welcome this opportunity to present our views to the Berger Inquiry. It is our understanding that this Inquiry has a mandate to consider the question of the Mackenzie Valley Pipeline. The group which I represent is known as HOPE. HOPE stands for Help our Provincial Environment. We are one of 21 groups involved in the Maritime Coalition of Environmental Protection Associations. HOPE was organized to represent a group of independent, concerned citizens. Our aim has been to encourage and promote conservation practices, respond to government policies which have environmental implications and demand sound government policy and action on environmental issues.

The Government of Canada must decide if the Mackenzie Valley Pipeline should be constructed. It is our understanding that this group's appearance before this Inquiry will be part of the input to these decisions. Many of the considerations that are relevant to the Mackenzie Valley Pipeline are also relevant to the energy development for the maritime region. It is HOPE's intention as a public interest group to place before the Berger Inquiry the concerns we have about the Mackenzie Valley Pipeline. Many of

G. Cannon

1 these concerns are similar to those related to the
2 nuclear energy development for the Maritimes.

3 The Mackenzie Valley Pipeline
4 is being proposed to make available a supply of non-
5 renewable energy. This proposal that nuclear develop-
6 ment for the Maritimes is likewise based on non-renewable
7 resource. Both the Mackenzie Valley Pipeline and
8 nuclear energy development leave many questions unan-
9 swered about possible damage to the environment. The
10 disruptions and permanent environmental damage which
11 could result from the construction of a Mackenzie Valley
12 Pipeline has been described and placed before this
13 Inquiry on other occasions. At this time, we want to
14 emphasize that the risk to the environment is a real
15 risk and must be balanced against a thorough examination
16 of the possible development of alternate energy supplies.

17 It is our contention that the
18 public funding, both direct such as government grants,
19 and indirect such as tax relief to corporations, have
20 been allocated primarily to the non-renewable hydro-
21 carbon field and nuclear energy development. Respecting
22 hydrocarbon field development, it should be emphasized
23 that so-called proven reserves are never a certain supply
24 of energy. For instance, the National Energy Board
25 approved the construction of a natural gas pipeline in
26 the Pointed Mountain Gas Fields in British Columbia and
27 based their decisions on a proven gas reserve figure of
28 which only a small fraction will be realized. Energy
29 development which is based on renewable resources does
30 not appear to be subject to the same uncertainty or social

G. Cannon

1 and environmental risk.

2 In order to summarize our
3 position, we make the following recommendations:

4 That a 10 year moratorium be
5 placed on the construction of the Mackenzie Valley Pipe-
6 line pending the completion of a review of all respects
7 of alternate energy sources.

8 That a 10 year moratorium be
9 placed on the northern development of the Mackenzie
10 Valley whose sole purpose should be ^{to} alternately service
11 or support the construction of the pipeline.

12 That the emphasis respecting
13 the public funding of energy development in Canada be
14 shifted from the development of non-renewable energy
15 such as hydrocarbons and nuclear to renewable energy
16 such as solar, wind, wood, and tidal.

17 That priorities respecting
18 the public funding of renewable energy development in
19 Canada be ordered in the fashion which supports the
20 needs of all Canadians, including those of the Maritimes.

21 Respectfully submitted by HOPE.

22 Thank you.

23 THE COMMISSIONER: Thank you
24 very much, sir.

25 (SUBMISSION OF HOPE (HELP OUR PROVINCIAL ENVIRON-
26 MENT)- GERRARD CANNON - MARKED EXHIBIT C-602)

27 (WITNESS ASIDE)

28 MR. ROLAND: Sir, I would next
29 call upon Arthur Campbell, who will be making a presen-
30 tation on behalf of the Catholic Family Services Bureau.

A. Campbell

1 Mr. Campbell?

3 ARTHUR CAMPBELL, sworn:

4 THE WITNESS: Mr. Commissioner,
5 the Catholic Family Services Bureau warmly welcomes you
6 to P.E.I. We thank you for including the island in
7 your busy itinerary, and thereby enabling many of us to
8 present our views to you in person.

9 One of our main objections to
10 the construction of the Mackenzie Valley Pipeline is
11 that it does not ensure the native people of northern
12 Canada a secure future. It seems to us that the present
13 proposal of the pipeline is in direct conflict with the
14 way of life of the native peoples. The building of the
15 pipeline and other related developments could, in our
16 estimation, begin a period of short-term prosperity for
17 the native peoples, but there's no guarantee of on-going
18 prosperity in the long-term.

19 We also understand that there
20 is no guarantee that native Canadians will be given jobs
21 on pipeline construction. We therefore see the model of
22 development as it is proposed by the alleged corporations
23 and the government as having devastating effects on the
24 native people of northern Canada by introducing them to
25 a style of life which makes them dependent on short-term
26 jobs in construction with foreign corporations and
27 undermines their present desire for self-reliance.

28 The danger of short-term periods
29 of prosperity as we see it, from our experience in the
30 Maritimes, is that when the boom is over, there is a period

A. Campbell

1 of difficult adjustment back to where we were before
2 and we never do return to where we were before. After
3 the period of boom, the resources may be depleted.
4 The native peoples want to avoid this, but at the
5 moment, the Dene do not even own property. They are
6 regarded as squatters on what they consider their own
7 land. The economic poverty which they know now is
8 nothing compared to the cultural and economic poverty
9 they may know in the future if northern development
10 goes forward without the equal participation of the
11 native peoples.

12 In addition, we receive reports
13 from time to time that the cost of living in places like
14 Yellowknife is very high indeed. What must this do to
15 the Indians, Metis and Inuit, as they are uprooted from
16 their traditional way of life of hunting, fishing and
17 trapping and forced to make a living as unskilled
18 labourers on the lowest rung of the southern Canadian
19 way of life. It is essential that they have a say in
20 their future. Mr. Commissioner, it is our wish that the
21 land claims of the native peoples in the Northwest
22 Territories be recognized. The native peoples need
23 some bargaining strength and land does form such a basis
24 in Canada. We add our voice to the many who have asked
25 for a moratorium on the Mackenzie Valley Pipeline until
26 such time as the native peoples are assured of equal
27 participation in development and until necessary study
28 and precaution has been taken to protect the environment.

29 We realize that by calling for
such changes, we too must be prepared to change our life-

A. Campbell

Butler and Laughlin

1 styles. This is why we support all attempts to develop
2 alternate sources of energy on P.E.I., especially if
3 our sparing enables the less developed countries to
4 have more energy for basic needs.

5 In asking that justice be done
6 for the native peoples of the north, we ask that justice
7 be done to all the native peoples of Canada, to all who
8 are exploited, to all who are weak and wounded. As the
9 Canadian Bishop's stated in their 1975 Labour Day State-
10 ment:

11 "The living God calls on us to respond to these
12 demands for justice, Christian love of neighbour,
13 and justice cannot be separated in the develop-
14 ment of people. Our love implies an absolute
15 demand for justice, namely a recognition of the
16 dignity and rights of one's neighbours."

17 Thank you.

18 (SUBMISSION OF CATHOLIC FAMILY SERVICES BUREAU -
19 ARTHUR CAMPBELL - MARKED EXHIBIT C-604)

20 (WITNESS ASIDE)

21 MR. ROLAND: Sir, I would next
22 call upon Mr. Joe Butler and Mr. Urban Laughlin, who
23 will be making a presentation on behalf of the Social
24 Action Committee, St. Paul's, Summerside, P.E.I.

25
26 JOE BUTLER, sworn:

27 URBAN LAUGHLIN, sworn:

28 WITNESS BUTLER: Commissioner,
29 our group wishes to thank you for the opportunity to
30 present our views on this important question of northern

Butler and Laughlin

development and particularly, on the proposed Mackenzie Valley natural gas pipeline and the implications for the native peoples of the north.

We believe that the presentation of this brief presupposes that we recognize two important facts. First, we as islanders, do have a basis for the solidarity with/native peoples of northern Canada. In many ways, we, like them, had been considered a part of Canada's second class citizens, Canada's underdeveloped area. Second, we participate in the southern Canadian greed for gas, oil and other natural resources of the north. We are some of the indiscriminate consumers who make it appear necessary to exploit our last frontier. We are also guilty as a people of treating our own native people in a typical manner, i.e., they must be absorbed by our culture or be isolated in a welfare colony which we call Lennox Island.

There has not been a serious consideration given to the fading richness of our Mic-Mac Indian culture and the value it can be to our island life. We are fortunate in the fact that we do not have here the great natural resources of the north. We have only the land and the sea, but we have been considered as a bottle for underdevelopment. For this reason, the Government of P.E.I. in 1969 negotiated with the Federal Government the island's development plan which was designed to make us a model of development. This plan was to rationalize our economy and in order to do this, it had to rationalize our way of life. This latter it has done, but it has not rationalized our economy.

Butler and Laughlin

1 Under the plan, we have advanced from being the second
2 poorest province to the position of the poorest in
3 Canada. In the process, we have experienced some very
4 unsettling changes in our way of life.

5 The community life which was
6 once our island strength has been weakened or destroyed
7 by reckless land and school consolidation. Most of this
8 has been done with very little local determination. As
9 a matter of fact, the second phase of the plan seems to
10 be shrouded in secrecy. In all of this, we feel very
11 akin to the native peoples of the north.

12 Although we live a far distance
13 from the metropolis, we are not unaware of the environ-
14 mental pollution which has accompanied uncontrolled
15 development, for instance, the destruction of all type of
16 life in an Ontario lake caused by the effluent from a
17 uranium mine operated by Dennison Mining Company. To
18 put it mildly, large companies have not been good
19 environmentalists in the south. There is less reason
20 to think that they might be different in the north.

21 The "Ombudsman" programme is
22 constantly calling to our attention the injustices to
23 people who have their rights and benefits under existing
24 Canadian laws infringed upon, set aside, or flatly
25 denied, due to the incompetence with which the laws
26 are interpreted by field investigators, senior civil
27 servants, and even by our Courts. This situation occurs
28 in the supposedly well-adjusted and justly administered
29 south. The north with its sparse population is much
30 more prone to such effects of uncontrolled development

Butler and Laughlin

1 and rather to development controls by their own interests.

2 We understand that the native
3 people of the north do not object to development, but
4 do want time for consultation and discussion to ensure
5 the protection of their land, their culture, and their
6 environment and their way of life. They want control
7 of the development which takes place in their own land.
8 In a word, they want to be masters of their own destiny.
9 We support them fully in the support of this goal. As
10 evidence of our support, we join with others in calling
11 for a moratorium on the northern resource development.
12 This moratorium should be sufficiently long to permit
13 the settlement of native land claims without undue
14 pressure, to permit the native peoples to develop their
15 own programmes for regional economic development, and
16 to permit independent studies of the ecological and
17 environmental factors involved.

18 Secondly, as southern Canadians,
19 we pledge ourselves to do everything possible to decrease
20 our demand for natural resources of gas and oil.

21 Thirdly, cognizant of the
22 conclusions reached by the Commission on Canadian Studies,
23 we are determined to arrive at a deeper understanding
24 of the Canadian scene, to join with others in an effort
25 to break through the barrier of silence which keeps us
26 enslaved politically and economically, and this not only
27 on the broad Canadian level, but also on the local level.
28 We are determined to work for changes in our educational
29 system which will permit our children to be more knowing
30 citizens than are we.

Butler and Laughlin

1 Thank you, Mr. Commissioner.

2 THE COMMISSIONER: Thank you.

3 Excuse me, one reference you made which was unfamiliar
4 to me -- Lennox Island. What is Lennox Island? What
5 was the significance of that reference?

6 A It's a community of
7 Indian -- it's an Indian reserve on Prince Edward
8 Island.

9 THE COMMISSIONER: Oh, I see.

10 A It's up in the western
11 part of the island, and the Micmac --

12 VOICE: I think he's about 5
13 years behind. It's sort of a welfare state--

14 THE COMMISSIONER: Well, at
15 any rate, I know what it is you're both talking about
16 in any event. Well, is that the only Indian reserve on
17 the island?

18 A No, there may be others
19 I think. There's some in, I think the east of the island
20 as well, I think.

21 THE COMMISSIONER: Fine, thank
22 you very much.

23 A You're welcome, sir.

24 (WITNESSES ASIDE)

25 MR. ROLAND: Sir, the next
26 presentation is made on behalf of the Prince Edward
27 Island Association of Metis and Non-Status Indians. The
28 presentation itself will be made by Mrs. Peggy Rydzewski
29 and she is accompanied by Mrs. Marcia McLeod and Mr.
30 Norville Getty.

Mrs. P. Rydzewski

MRS. PEGGY RYDZEWSKI, sworn:

THE WITNESS: Mr.

Commissioner, on behalf of our Metis and non-status Indian people on Prince Edward Island, we welcome you here. We want you to know that we appreciate your coming here to hold your Inquiry and to give us an opportunity to present our views.

Our native membership here on Prince Edward Island have been following the public hearings on the Mackenzie Valley Pipeline Inquiry with a great deal of interest. It is a great concern to us as native peoples as to what happens to our fellow brothers and sisters, whether they be in another province or in this instance, in the Northwest Territories.

Here, in P.E.I., our native people have had to contend with the European immigration of first French and then English people for many centuries. The first contact from Europe with Prince Edward Island was made in the early 1600's. Since that time, contact became more and more frequent, until finally the French were occupying settlements around the perimeter of Isle St. John, as it was called by them, by the mid-seventeen hundreds. As a result of the English-French wars in the mid-seventeen hundreds, Isle St. John was taken over by the English and the French were mostly expelled from the island. English settlement continued unabated and the English immigrants have now literally taken over our whole native land.

Mrs. P. Rydzewski

1 In 1763, there was a Royal
2 Proclamation issued by the King of England, in which
3 the King very clearly acknowledged the ownership of
4 lands in Prince Edward Island and the other maritime
5 provinces as belonging to the native people. It was
6 our understanding under the Royal Proclamation that we
7 were to retain ownership of our traditionally used and
8 occupied islands in peace and harmony. We were to
9 retain our culture and retain our interest in our
10 native land through this Royal Proclamation.

11 In the last 213 years, the
12 Royal Proclamation has been ignored more than it has
13 been followed. Our experience has been that, no matter
14 what is said, no matter what is agreed to, it, in fact,
15 is never carried out; it, in fact, is never actually
16 implemented the way it was supposed to be implemented.
17 We are still experiencing this frustration in dealing
18 with the dominant white society that we find ourselves
19 caught in. Time and time again, policies are made and
20 time and time again, policies are broken.

21 Our Dene brothers and sisters
22 in the Northwest Territories, our Metis and Non-status
23 brothers and sisters in the Northwest Territories are
24 very concerned about their lands. Like us, they have
25 not signed treaties; like us, they do not want to give
26 away their land, and like us, they could get caught in
27 the same situation where they are pushed back, repressed,
28 promises broken, and they end up with more or less
29 nothing, as we have ended up here on P.E.I.

30 We would like to state unequivocally

Mrs. P. Rydzewski

1 cally that the rights of native people must take
2 priority over development of resources.

3 Our long history in Canada
4 shows how development of resources has always taken
5 precedence over the rights of us native people who
6 have traditionally used and occupied this land. It is
7 time for this to change. It is incumbent upon you,
8 sir, to ensure that the rights of our Dene brothers
9 and sisters, of the non-status and Metis people of the
10 Northwest Territories are preserved and maintained and
11 not wiped out. It is time that the Canadian Government
12 changed its approach and tried to abide by the promises
13 that they have made, carried through on the promises
14 that they have made. It is time that the Canadian
15 Government put top priority on the rights of native
16 people and less priority on resource development. It
17 is time for the Government of Canada to recognize that
18 people come first and development is definitely secondary.

19 Dignity, self-worth, culture,
20 heritage - all of these things must take precedence
21 over the economic benefits that can be derived from the
22 building of a Mackenzie Valley Pipeline. We support our
23 brothers and sisters in the Northwest Territories and
24 we ask you, as the Commissioner responsible for
25 recommending action on this to the Government of Canada,
26 to also support them, and in so doing, to assist in
27 bringing about a change in the ways in which our govern-
28 ment deals with native people, not only in the Northwest
29 Territories, but in all of Canada, including here on
30 Prince Edward Island. Thank you.

Mrs. P. Rydzewski

1 THE COMMISSIONER: Thank you
2 very much.

3 (SUBMISSION OF P.E.I. ASSOCIATION OF METIS AND
4 NON-STATUS INDIANS - MRS. PEGGY RYDZEWSKI - MARKED
5 EXHIBIT C605)

6 (WITNESS ASIDE)

7 MR. ROLAND: Sir, I think it
8 might be an appropriate time for a coffee break. I
9 understand we have coffee available and we invite all
10 those present to join us.

11 THE COMMISSIONER: All right,
12 we'll adjourn for a coffee, and then reassemble in a
13 few minutes.

14 (PROCEEDINGS ADJOURNED FOR A FEW MINUTES)
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30

Sister P. Dalton

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, I'll call our hearing to order again and we'll consider the submissions that remain to be presented for the rest of the afternoon. Mr. Roland?

MR. ROLAND: Yes sir, is anybody here from the United Church of Prince Edward Island? Is there anyone here to make a presentation on behalf of the Family Life Commission of Catholic Diocese of Charlottetown?

Is there anybody here from the Anglican Youth Group of Charlottetown?

O.K., the next presentation, sir, will be made on behalf of Sister Pauline Dalton of the Council of Religious Sisters of the Diocese of Charlottetown.

SISTER PAULINE DALTON, sworn:

THE WITNESS: Mr. Commissioner, we, the Council of Religious Sisters of the Diocese of Charlottetown, wish to go on record as supporting the rights of the native peoples in Northern Canada by calling for a moratorium on the Mackenzie Valley Pipeline project until satisfactory studies have been completed on the social and environmental impact of the pipeline, and until the native peoples of Northern Canada are fully consulted and ensured an equal voice in determining the kind of development which will take place in the north.

We wholeheartedly endorse the

Sister P. Dalton

1 Canadian Bishops Labour Day 1975 message and ask that
2 it be given serious consideration prior to any future
3 development of the Canadian north. More specifically,
4 we are especially concerned -- and I quote:

5 "That the future of the north not be determined
6 by colonial patterns of development, wherein
7 a powerful few end up controlling both the
8 people and the resources."

9 We contend that in the past
10 the chief determining factors in governmental decisions
11 and policy-making have been what is economically
12 and/or politically profitable. It is our firm belief
13 and hope that the time has come, indeed is long past,
14 that moral and ethical considerations be made before
15 determining policy which, in this case, can have
16 devastating and all-encompassing consequences for the
17 native peoples of Northern Canada; their land is their
18 life, and to take it from them is to take away their
19 identity as a people. With the Canadian Bishops
20 we insist that the future development of the Canadian
21 north be based on social justice and responsible
22 stewardship. We therefore repeat our request for a
23 moratorium on the Mackenzie Valley Pipeline project.

24 Thank you, Mr. Commissioner.

25 (SUBMISSION BY COUNCIL OF RELIGIOUS SISTERS OF
26 THE DIOCESE OF CHARLOTTETOWN - SISTER P. DALTON
27 - MARKED EXHIBIT C-606)

28 (WITNESS ASIDE)

29 MR. ROLAND: I'll next call
30 on Miss Christine Pinau, who will make a presentation

Miss C. Pinau

on behalf of the Youth Group of St. Anthony's Parish,
 Bloomfield. She's accompanied by Lori Pinau and
 Gerarda Gallant.

MISS CHRISTINE PINAU, sworn:

THE WITNESS: ON behalf of the
 Youth of St. Anthony's Parish, Bloomfield, P.E.I.,
 we wish to thank you, Justice Berger, for your visit
 to our province and for the privilege of being able
 to present our views on the question of land settle-
 ment and native rights in Northwest Canada.

Until recent years many
 people in Southern Canada were not interested in native
 rights or land claims, partly because we were led to
 believe we had abundant resources of economic energy.
 We had become accustomed to a high standard of living
 and luxurious commodities, and possibly we did not
 consider ourselves as our brother's keepers, having
 little regard for the north and even the people who
 lived in the north.

All the ramifications of the
 many issues involved with mineral rights, energy
 resources, land claims, aboriginal rights, social and
 environmental impact of pipelines, far surpassed our
 powers of expertise and legal comprehension. We do
 not wish to condemn the rights of companies and corpor-
 ations to seek, explore and develop new sources of
 energy. However, we are not too young to appreciate
 the meaning of fair play and justice for ordinary
 people.

From a historical point of

Miss C. Pinau

view, we must concede that the native people of Canada above the 60th Parallel have certain rights in settlement claims. They were living there some thousands of years before white settlers came to this continent. We further concede that the native people of the Northwest Territories have a much more intimate knowledge of their own just rights and privileges peculiar to them in that part of Canada which they and their ancestors have long inhabited.

Thus we suggest and strongly encourage that the Canadian Government listen to what the native people of the Northwest Territories are saying. From what we have learned from the media, we believe that their claims are justified and that their position is not presented for selfish motives. We also believe there should be just land settlement before development begins.

To quote Martin Luther King, Jr.,

"Injustice anywhere is a threat to justice everywhere."

We hope we have presented our views in a prudent manner. We pray that Divine counsel will aid and guide your deliberations, Justice Berger, as you present your final report to the Canadian Government.

Thank you.

THE COMMISSIONER: Thank you very much.

(WITNESS ASIDE)

MR. ROLAND: Sir, I'd next

Father J. Cash

1 call upon Father John Cash, of St. Anthony's Parish,
2 Bloomfield.

4 FATHER JOHN CASH, sworn:

5 THE WITNESS: Justice, this
6 will be a very brief brief, and I might have time
7 for a tune by Johnny Cash after.

8 My reason for coming to you
9 today is that I wish to present a few remarks beseech-
10 ing and yes, even begging that if at all possible the
11 people living north of the 60th Parallel be supported
12 and protected to such an extent that they will have
13 the right to property ownership so as to allow them
14 to safeguard their own culture, the traditional way of
15 living ^{'ve} they/had, protect their own environment so
16 that they and their descendants may have a reason for
17 living and the ^{means} to earn a living in keeping with
18 their own lifestyle.

19 My reason for this request
20 is based upon experience. A little while ago there --
21 you enquired about Lennox Island. Back in 1966, I
22 think it was, I was appointed pastor of Lennox Island
23 along with another parish I had, and that's a little
24 island off the island here, it's about all that's
25 left that the native people have that they can call
26 their own from what they used to have in days gone by.

27 When I met those people they
28 had nothing to do from sunup to sundown, from sundown
29 to sunup, but wait for a welfare cheque. A government
30 agent managed all their temporal affairs. It was a

Father J. Cash

1 scene that was not conducive to development of persons
2 and personalities. That has changed somewhat in
3 recent years, but I still think the right to ownership
4 and the right to a way of living is so vital to those
5 people and many other people in this country.

6 Secondly, while pastor of
7 those two parishes I also was reserve padre at the
8 Air Force Base, and I was so fortunate to get an
9 awful lot of trips with the boys, and some of those
10 trips to various parts of the world included sur-
11 veillance trips to the north. In that way I was able
12 to see a lot of the north, and at times ^{to} meet up with
13 quite a few of the native people in various places --
14 Frobisher Bay, Whitehorse, Resolute, even down to
15 Comox in B.C. So in these ways I was able to identify
16 with the people of those areas and to discuss their
17 situation as it pertained to them. In all charity,
18 Justice, I must say that white man's ways are too
19 often not helpful to the native people and it is
20 difficult to express in words or writing certain facts
21 and feelings that one acquires after working for some
22 time with the native people of this country.

23 As I said, I like to be
24 brief, and my plea, sir, is I hope these people about
25 whom we are concerned today and in the future, that
26 these people will have the right to ownership and the
27 dignity of labor that comes from ownership; money
28 is not the principal answer to a settlement claim.

29 I thank you, sir.

30 (WITNESS ASIDE)

A. Holman

1 MR. ROLAND: The next
 2 presentation will be made by Sister Noreen McDonald of
 3 the Prince Edward Island Branch of the Canadian
 4 Catholic Organization for Development & Peace,
 5 Diocese of Charlottetown. Well, I guess it won't be
 6 made by her.

7 The next one will be made
 8 by Mr. Al Holman.

9 (SUBMISSION BY CANADIAN CATHOLIC ORGANIZATION
 10 FOR DEVELOPMENT & PEACE MARKED EXHIBIT C-607)
 11 AL HOLMAN, sworn:

12 THE WITNESS: Mr. Commissioner,
 13 I am one of those Southern Canadians that has had
 14 the privilege of meeting and for a short period of
 15 time living with or at least in close proximity to
 16 the people of the north. I was also fortunate enough
 17 to be able to leave the north by open boat and travel
 18 up the Mackenzie to Hay River, so I know the river
 19 of which we speak.

20 Life in the Town of Inuvik
 21 five years ago was influenced more by Southern Canadian
 22 mores and standards than by the customs of the Inuit
 23 or the Loucheux Indians. Despite the fact that
 24 officially the town boasted of its cultural diversity,
 25 in those days the population was almost equally
 26 divided into three segments -- white, Eskimo and
 27 Indian. Despite that fact, it was a white man's
 28 town, it was run by white men for the convenience of
 29 the white southerners. Here I'm dealing strictly
 30 from memory, but I think Agnes Semler was the only
 31 native person on the Town Council. The rest were

A. Holman

either independent business men making minor fortunes out of the monopolistic situation that was provided by Inuvik, and by Civil Servants who were more concerned with pleasing their departmental chiefs than they were of correcting the problems of the town.

As you know, Inuvik is not a place to draw conclusions about the north. If Inuvik were truly representative of the north, then I'd say, "To hell with it. Build your pipeline. The north isn't worth saving."

Inuvik is, or perhaps I should say (because my experience was a few years ago) a classic example of cultural intolerance that the Canadian people are capable of. The American influence on Canadian societies is perhaps best exemplified by the kind of imperialistic domination of northern people and northern lands that Southern Canadians are allowing and actively taking part in.

It's in the name of oil and gas that Southern Canadians are prepared to wreck havoc on the lives of northern people. Oil and gas ^{that} in the main will go to the United States or at least replace Southern Canadian supplies already depleted by the U.S. If Canada agrees to build the Mackenzie Valley Pipeline now, what Canada is saying is that we prefer the violent degenerate society of the Americans to the gentle community-oriented society of the northern peoples.

Unfortunately, I suspect that at this point in time even if you were to present the

A. Holman

1 question to them as a choice between good and evil,
2 most Canadians would opt for evil if they thought
3 it might bring cheaper oil. I personally do not
4 have much faith in Canadians or their government
5 to take the just course and either delay or reject
6 pipeline proposals until the native peoples agree to
7 them. This pessimism comes from watching the
8 Community of Tuktoyaktuk fight tooth and nail during
9 the winter of '71-'72 to get the government to live
10 up to its own promise. The Territorial bureaucracy
11 in its wisdom had organized local governments in a
12 number of communities. Tuk was one of these, and
13 among the powers granted was the right to comment
14 on various exploration proposals that were being
15 submitted by oil interests. One proposal called for
16 a summer seismic operation in an area where Tuk
17 residents had traditionally hunted and taken caribou.
18 The Tuktoyaktuk Council rejected this proposal and
19 sent it back to the Territorial Government.

20 At the next meeting of the
21 Tuk Council a representative of the Territorial Govern-
22 ment was there to attempt to get them to change their
23 minds and approve the exploration permit. They didn't.
24 Then a Mr. Gee from the Federal Government's Northern
25 Development Branch, pleaded with them at another
26 meeting. It soon became obvious that the company had
27 been granted some kind of approval before the Tuk
28 Council had a chance to make their feelings felt, and
29 because they didn't want to look bad in the eyes of
30 the oil community, the governments were bending over

A. Holman

1 backwards trying to get Tuk into line.

2 Mr. Gee's boss was the next
3 to visit the Tuk Council. He flew in from Yellowknife
4 about 1,000 miles away, as you know, and he brought
5 in an official of the Canadian Wildlife Service from
6 Edmonton, Alberta, with him. Unfortunately for the
7 government, the evidence presented by the C.W.S.
8 official confirmed what the Tuk Council had been saying
9 all along. Of course, Tuk again rejected the proposal.

10 Nonetheless, the Tuk Council
11 headed by Vince Steen at that time, was convinced that
12 the seismic operation would have gone ahead if they
13 hadn't made a personal presentation to Jean Chretien,
14 then Minister of Northern Development and asked him
15 to intervene on their behalf. The proposal was rejected
16 for that year and shortly after that I left the
17 north. I don't know if that proposal was granted the
18 next year, but I heard that it was.

19 The area in question was
20 not large, and I think the fact that the Tuk Council
21 had to wage such a major bureaucratic battle indicates
22 that the Territorial Government and the Federal
23 Government officials didn't give a hoot about native
24 rights or native people. They were more interested in
25 impressing the oil men. That was four years ago
26 and I know that things change very quickly in the
27 Arctic, but I think the attitude of Southern Canadians
28 working there towards native people will be a long
29 time changing.

30 Mr. Commissioner, I recognize

A. Holman
N. Getty

1 that there is a significant number of Southern Canadians
2 who are upset and worried about the government's
3 approach to development of the north. But I'm not
4 sure they will have any effect on the ultimate decision

5 In light of the evidence
6 presented to you all across country, all across this
7 country, I feel that you must reject the proposal for
8 a pipeline until the native peoples agree it can be
9 built. I also think that you will do this, but I'm
10 worried, like Vince Steen and the rest of the Tuk
11 Council, you'll have to fight an extremely difficult
12 bureaucratic battle to have the justness of your
13 position recognized by the powers that be.

14 I wish you all the luck in
15 the world, and I hope for the native peoples of the
16 north and for the collective conscience of the rest
17 of Canada that you're successful. Thank you very much.

18 (WITNESS ASIDE)

19 MR. ROLAND: Sir, the last
20 presentation scheduled for this afternoon is on
21 behalf of the Prince Edward Island Civil Liberties
22 Association. It will be given by Mr. Norville Getty.

23
24 NORVILLE GETTY, sworn:

25 THE WITNESS: Mr. Berger,
26 on behalf of the P.E.I. Civil Liberties Association
27 we want to thank you for coming to P.E.I., being a
28 small province it is often by-passed and overlooked.
29 But we feel that as a province, as citizens of Canada
30 we have rights here and we very much appreciate it

N. Getty

1 when national Commissions of Inquiry such as yours
2 recognize those rights and come and join with us and
3 give us an opportunity to present our point of view.

4 The P.E.I. Civil Liberties
5 Association is concerned with the whole area of human
6 rights. When we looked at this question of the Macken-
7 zie Valley Pipeline development in the north, we looked
8 at it from the point of view of the rights of people,
9 the rights of corporations, the rights of government,
10 and even the rights of the environmental creatures
11 that live in the north.

12 There is a philosophical
13 question that is very difficult to answer when it comes
14 down to questioning which rights should take precedence
15 over which rights? Does a community's rights take
16 precedence over an individual's rights? So on down the
17 line, and this is often a very tough question and it
18 is one of the major questions that is confronting you
19 as Commissioner of this Inquiry.

20 Somehow you have to balance
21 the rights of all the different peoples, corporations
22 and so on, involved, and come up with recommendations.

23 One of the basic principles
24 that we try to follow as Civil Libertarians is that
25 under our Canadian law there is such a thing called
26 "due process". This is something guaranteed to us
27 in the Canadian Bill of Rights. It is something that
28 is a common law tradition amongst our peoples for
29 many, many centuries. It is something we have
30 inherited and we feel very strongly that under the

N. Getty

1 process of due process it is incumbent upon you as
2 Commissioner to recognize that the native peoples of
3 the north be given due process in making their case,
4 in developing their future in their land. Consequently
5 we feel that the important issue to present to the
6 Government of Canada is that the native people be
7 allowed due process, and if that means putting off
8 the development of the pipeline for several years,
9 until the whole issue of aboriginal rights and land
10 claims can be settled, then we would hope that you
11 would recommend that.

12 The important issue is that
13 they be allowed due process. We also feel that due
14 process should be allowed to the other peoples and
15 individuals involved so that each one can have their
16 rights recognized and dealt with.

17 We do not wish to come out
18 and flatly call for a moratorium. All we are stating
19 is that we are in support of the rights of the native
20 peoples of the Northwest Territories, and we feel
21 that those rights should be recognized and people
22 given an opportunity to work out what they want done
23 with the area in which they live prior to other
24 economic developmental forces being forced upon them.

25 We thank you for this oppor-
26 tunity.

27 (WITNESS ASIDE)

28 MR. ROLAND: Sir, that con-
29 cludes the evidence this afternoon. As I indicated at
30 the opening of the hearing, sir, our procedure rules

1 permit each of the two pipeline companies, as well as
2 the major participants, to respond to submissions
3 heard this afternoon. I have spoken with counsel for
4 both the pipeline companies -- that is Arctic Gas and
5 Foothills Pipe Lines Ltd. -- sir, and they have indi-
6 cated ^{to me} that they do not wish to exercise this right.

7 Thus, sir, this concludes our
8 hearing at Charlottetown. You've heard 14 presentations
9 this afternoon and I only add, sir, that we reconvene
10 tomorrow in Halifax at the Lord Nelson Hotel commenc-
11 ing at 2 P.M.

12 THE COMMISSIONER: Well, ladies
13 and gentlemen, let me thank you for your attendance
14 here today. I pay close attention to what each one
15 of you says because I have a big job to do and I
16 want to learn from each one of you.

17 The hearings we've held in
18 Southern Canada have shown that there is very great
19 concern throughout the country relating to these
20 issues that the INquiry is dealing with, and I want
21 to thank all of you who have taken the time and trouble
22 to prepare briefs as well as the rest of you who have
23 taken the time and trouble to come here this afternoon
24 to consider what is being said. I say that I think
25 it's important that I should have the opportunity of
26 listening to and learning from each one of you,
27 and that you should have the opportunity of listening
28 to and learning from each other. It's especially
29 gratifying to have someone such as Mr. Holman, who has
30 lived in the Northwest Territories, returned to the

1 south, give us the benefit of his reflections on
2 his own life and experiences there, after the passage
3 of time. I mention that because in virtually every
4 city we've been to in Southern Canada people who have
5 lived in the north, like Mr. Holman, have turned out
6 to these hearings and given us the benefit of their
7 views.

8 I think I should add that
9 their views are sometimes in agreement with Mr.
10 Holman's, and sometimes they are very much in dis-
11 agreement with his views; but it's important to us
12 to hear from all of you, and especially from those
13 who have lived in the north and come south.

14 We at these hearings are
15 of course considering the views of people like your-
16 selves, When we return to Yellowknife, in mid-June,
17 we will be recommencing what we call our formal
18 hearings and the Indian Brotherhood of the Northwest
19 Territories will resume a presentation of its case
20 at that time. It might be worthwhile if I just said
21 something for a minute about a point raised in the
22 brief of the Civil Liberties Association. At the
23 formal hearings we hold in Yellowknife, experts give
24 evidence. That is people who have studied caribou,
25 people who have studied permafrost, people who have
26 studied northern conditions and northern life, and
27 we've heard from dozens and dozens of engineers,
28 scientists, biologists, economists, anthropologists,
29 and we have provided funds to all the groups that
30 represent interests that we feel should be heard to

1 enable them to participate in our northern hearings.

2 So the question that was put

3 "What are the rights of the creatures of the
4 environment?"

5 We ^{tried} to answer that in this way, we provided funds
6 to Canadian Arctic Resources Committee, which heads
7 a coalition of Canadian environmental organizations
8 who participate in our hearings in the north. The funds
9 that the Inquiry provides to Canadian Arctic Resources
10 Committee are used to enable them to carry out their
11 own research, to hire experts, to pay their expenses to
12 come to Yellowknife to testify, to enable the environ-
13 ment and its creatures in a sense to be represented
14 by people who have a long-standing concern for en-
15 vironmental questions.

16 At the same time we've
17 provided funds to the native organizations that
18 represent the Indian, Metis and Inuit peoples of the
19 north. We've also provided funds to northern municipal-
20 ities and northern business to enable them to participate
21 at the hearings on an equal footing with the pipeline
22 companies. Let me just say that representatives of
23 those groups have been travelling with us through
24 Southern Canada and I think they would want me to tell
25 you that all of us have enjoyed our stay in Charlotte-
26 town very, very much, and it gives us some insight into
27 the views expressed here today.

28 The only other thing perhaps
29 I should say is that the job of this Inquiry is to
30 consider the submissions made by the people who come

before the Inquiry and then to report to the Government of Canada, because in a democracy it is the people elected to govern, the people who have the confidence of Parliament, it is those people that must make the fundamental choices that concern us all. The job of the Inquiry is to put the Government of Canada in the best position to make an informed judgment, and that is the job that we are trying to do, trying to do with the assistance of people like yourselves. I appreciate that assistance very much, and we'll adjourn the Inquiry until tomorrow afternoon in Halifax at two o'clock.

(PROCEEDINGS ADJOURNED TO JUNE 8, 1976)

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M835

Community 66

AUTHOR

Mackenzie Valley pipeline inquiry:

TITLE

Charlottetown, P.E.I. June 7, 1976

DATE DUE

BORROWER'S NAME

347

M835

Community 66

MACKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF APPLICATIONS BY EACH OF

(a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A
RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS
CROWN LANDS WITHIN THE YUKON TERRITORY AND
THE NORTHWEST TERRITORIES, and

(b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY
THAT MIGHT BE GRANTED ACROSS CROWN LANDS
WITHIN THE NORTHWEST TERRITORIES

FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE
PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Edmonton, Alta.

May 18, 1976.

PROCEEDINGS AT COMMUNITY HEARING

Volume 55

